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MEMOIR OF THE LATE REV. ROBERT ROFF,

OF CAMBRIDGE.

BY THE REV. JOHN JORDAN DAVIES.

THE Rev. Robert Roff of Cambridge, one of the most able and estimable of our ministering brethren, has recently been taken away from us; and gratitude requires that we should "glorify God in him," while wisdom dictates that for the good of others, and especially of the rising generation, some memorial should be preserved of his piety and worth.

Amongst his papers some interesting records of certain passages of his history have been found, short extracts from which cannot fail to interest those of our readers especially who had the happiness to know him.

He was born on the 4th of March, 1800, at Stow-on-the-Wold, Gloucestershire. During his early years he appears to have enjoyed but few religious advantages, and to have been altogether without any religious impressions; for until his twentieth year, he says, he lived "a total stranger to himself and God." Through the salu-

tary restraints of parental counsel and authority he was, however, kept from the paths of immorality. "I well remember," he remarks, "when very young, having, in play with other boys, from some provocation hastily taken the name of God in vain, my conscience so sharply reproved me that I immediately retired from my sports ashamed and grieved that I had so grossly offended the Being whom I had been led to consider the moral Governor of the world, but whose favour I thought I must procure by my own good works."

But he complains that the principles which produced this state of mind were too weak to resist the temptations by which he was assailed as he grew into life. "Having once yielded," he says, "my inclination to evil became stronger and the power of resistance weaker; conscience frequently disregarded in his reproaches for the commission of crime, gradually receded and but seldom

spoke; thus I only seemed to want deliverance from the restraint of parental authority to give full scope to the indulgence of my sinful passions. This was the state of my mind when I left home to go to Cheltenham in 1817. There I was providentially placed in a family where the fear of God was, and thus was kept from plunging into those excesses of iniquity which in other circumstances I might have done. But even here I found opportunities for sinful indulgence, and though from a profession of religion which I kept up by regular attendance at the house of God I gave some reason to hope better things of me, yet, in fact, I was growing worse and worse. Such was I till June, 1820, when I sought and found the Lord in prayer; and in this duty found the greatest enjoyment, the most pure and exalted joy I had ever known. In what an interesting light did the Redeemer of souls appear unto me when I could view him as my Saviour, having atoned for my sins, reconciled me unto God by his blood, and interceding for me above.

"I now began to read my bible, and that which before appeared a sealed book, now disclosed to my view the most delightful truths; and in contemplation of them I was ready to exclaim: 'Oh the depth of the riches both of the wisdom and love of God! how unsearchable are his judgments, and his ways past finding out.'

"But my enjoyment in such an exalted degree was not of long continuance; Satan and the world assailed me. It was suggested to my mind that these feelings and fancied enjoyments were mere delusions; and I too readily listened to the deceiver. Through the tender mercies of our God, however, I was enabled to persevere in my supplications at the throne of grace, and I again obtained the blessed assurance, stronger than before, that Christ was

my Saviour. My former companions saw with astonishment the change which appeared to have taken place in me, and began to inquire why the people of God were chosen as my companions, and his house as my place of resort, in preference to their society and those scenes which once were my delight? Though I severely felt their reproaches I was kept from any compliance with their solicitations. Perceiving it to be my fixed determination no longer to associate with them, they soon forsook me and gave me up to the fatal delusion, as they supposed, by which I was held. And now having no intimate companions, that part of my time which was at my own disposal was employed in reading the scriptures and other good books. About this time I was led to inquire into the difference of sentiment that exists among the numerous sects of religionists. And almost immediately my attention was directed to the ordinance of Christian baptism. Sitting down to the examination of the New Testament without any prepossession of mind in favour of either mode of administration, and without having read any work on the subject, I was soon convinced by the plain and simple statements of the evangelists and apostles that immersion is the scriptural mode of administering the ordinance of baptism, and that believers are the only proper subjects of it. But though my judgment was so readily convinced of the nature, necessity, and importance of this ordinance, I felt a great reluctance to submit to it, for two reasons,—the fear of reproach, and another, the most powerful, a fear that I was not a proper subject for such a holy ordinance, and especially as it was to be the precursor of approach to the Lord's table; a privilege I very much desired, and yet feared to seek, lest I should be eating and drinking to myself condemnation. But these suggestions

came from the adversary of my soul, and deserved no entertainment.

"About December, 1820, I had some conversation with Miss B. on religious subjects; who, I suppose, perceiving some alteration in me seemed to wish to obtain some further knowledge of the state of my mind. At a second interview she mentioned to me the ordinance of baptism and union with the church of Christ as exalted privileges, and expressed a wish, full of Christian charity, that I should be a participant of them. This led me to a more serious consideration of the subject, and the result was I determined, by the help of Almighty God, to consecrate myself to his service.

"A third meeting introduced me to Mr. Williams, baptist minister, of Cheltenham, who had received previous intimation of me; but in his presence my lips appeared sealed. I could say nothing of the state of my mind. From this time, however, I had frequent interviews with Mr. Williams, who lent me books, some of which were of great service to me, especially Booth's *Reign of Grace*, Harvey's *Theron and Aspasio*. I think I shall never forget how gradually the doctrines of Christianity developed themselves to my mind in regular succession, and with what lively interest I contemplated the plan of salvation fraught with wonders, the product of eternal love. After several conversations with Mr. Williams he communicated his intention of admitting me to the ordinance of baptism.

"In prospect of this engagement the enemy of my soul placed before me in terrific forms the discountenance of friends, and the scorn and derision I should inevitably meet with from the world. I communicated my intention to my father and mother, from whom I anticipated opposition; but the Controller of hearts so disposed theirs that they manifested none. The week pre-

ceding the sabbath, my mind was the subject of alternate hope and fear; at one time elated with the prospect of communion and fellowship with Christians whose direction, instruction, and encouragement in the infantine state of my religious experience I so much needed; at another, depressed by basely meditating on the shame and contempt I should ensure by openly avowing my attachment to the cause of Christ.

"Accordingly, on the 1st of April, 1821, I came forward with another young man as a candidate for that holy ordinance. One thing I cannot but notice on this occasion, the removal of all my fears; I felt I should not fear were all the world spectators. I did not feel those ecstatic joys of which some have spoken in this ordinance; but from a consciousness of duty I experienced a solid peace, a serious conviction of the presence of God, and a degree of satisfaction of mind nothing before had ever afforded me.

"The prospect which now opened itself to me was delightful; I anticipated much enjoyment in the society of the professed children of God, and in a participation of their privileges. I retired at the close of this day deeply impressed with the importance and solemnity of the duties on which I had attended, the obligations under which I was laid to devote myself to the service of God, and feeling a desire, I hope, to promote his glory and advance his kingdom."

The same month in which he joined the church he was engaged as a teacher in the Sunday school, and appears to have given himself to the important service with an earnest desire to do good. Some time after this, however, we find him complain of a state of spiritual declension into which he soon fell. The following is his affecting account of it:—

"So gradual was the ascendancy the

world gained over my affections, that its progress was almost imperceptible; at least by me it was scarcely perceived. But though I felt it not, I was, as the painful event proved, becoming less and less concerned for the interests of my soul, and more and more attracted to the present evil world: I was sinking into a state of careless indifference to spiritual things. The society of the people of God possessed for me no such attractions as it once did, but rather became irksome and tedious. The ordinances of religion, either public or private, afforded me not that delight they once did, for I felt a barrenness of soul, a coldness of affection in them all; they became insipid and unprofitable. Such, oh my soul! were the painful effects of inordinately, instead of subordinately, loving the creature. Such the consequences of loving and serving the creature more than the Creator, who is over all, blessed for ever.

"In such a state of mind I continued with little variation, but feeling at intervals the bitter pangs of conscious guilt, the remonstrances of a wounded conscience, and the condemnation of the word of God whenever I read it with any degree of seriousness, for the space of about two years. Though during the whole of this time I might not be chargeable with any gross acts of immorality, or the commission of any flagrant crime,—for I believe my outward conduct was much the same as it had been when the ways of God were my delight,—yet my conscience told me I had backslidden in heart from the Lord—that my heart was not right in the sight of God, and this conviction often made me tremble. But I would not forget that in one instance my conduct was marked by an individual who, perceiving its inconsistency, had the faithfulness to tell me of it, which led me to reflect, and the con-

sequence was, I was filled with remorse and shame, and resolved (but, alas, it was in my own strength) that I would no longer pursue a course so dishonourable to God and hostile to my own peace and happiness. And I think I then prayed earnestly to God to deliver my soul from the snare in which it was taken, and guide my feet in the way of his testimonies. Yet, notwithstanding this and many remonstrances of conscience and relentings of soul, I relapsed into the same practices. Solitude often forced me, as it were, to compare my present with my past experience, when a lamentable deficiency appeared in love to God and devotedness to his service. These things made me a terror to myself, and the pains they occasioned estranged me from the work of self-examination. Though there might not be any criminality in a connexion I then formed, and to which I must attribute my departure from God, yet as the effects of it were such as to rob God of his glory, and to destroy my own peace of mind, it involved me in guilt. I was led on step by step almost insensibly, and though I sometimes felt an inclination to retract, yet the bent of my disposition led me forwards. Thus I went on, not happily, even in the gratification of my wishes; for I could not engage publicly in any religious exercises, or privately in conversation with any Christian friend, but I thought that the impropriety of my conduct was uppermost in their minds, and that they attached the character of an hypocrite to me. In this unsettled and unhappy state of mind did I continue till it pleased God, in the dispensations of his providence and methods of his grace, to bring about my removal from Cheltenham to Abingdon. This event, though in many respects painful to flesh and blood, hath, I trust, been the means, in the hands of God, of bring-

ing me back unto himself. Oh, how good and gracious is he in all his ways, but how mysterious, and to us inexplicable, very frequently are his ways! By this event I was deprived of the society of some I sincerely loved, and having been so long resident there I felt also a peculiar attachment to the place, which made my leaving it still more painful. And I now see that this was a connecting link in that chain of events which were to mark my passage through life, and on which all my future course depended. But here I cannot but remark the casual circumstance, as it then appeared, which brought me here. I had previously in a measure engaged myself to go to a very distant part of the country, and had fully determined on going there, but by accident (as we commonly call it) my present employer heard of me, and wrote about me, which letter led to a correspondence that terminated in my engagement with him, and never in the course of my life was I so struck with the apparent interposition of divine Providence on my behalf as in this instance. It was so very evident that the situation to which I was about to go would have been far less comfortable—far less eligible for improvement, and in every respect far inferior to my present; but subsequent events far more important than any other, have proved to a demonstration in my own mind that the hand of God was in all this. In about two months after this, in an interview I had with the Rev. Mr. Kershaw, he asked me in the course of conversation if I had ever written my thoughts on any subject; my reply was in the negative. He recommended me to do so, saying, if it led to nothing else it might and would be useful to myself. But for a long time I shrank from the proposition.

“However, at every succeeding in-

terview the inquiry was made if I had complied and my compliance still more strongly urged. At length I reluctantly consented, taking for my subject a passage in Luke, ‘One thing is needful,’ fully determined to write on it in the most simple way, without any desire to please man. The reluctance I felt proceeded, I hope, from a conviction of my weakness, for while I felt this backwardness I at the same time felt a secret desire to be in some way employed in the service of God; a desire which I was afraid to cherish lest I should deviate from the path of duty marked out for me.

“Having accomplished this, I took it to Mr. Kershaw and left it with him, not at all expecting it would obtain his approbation, but at the same time feeling some degree of anxiety for the result. For several weeks I was held in suspense, expecting every time I saw Mr. Kershaw to hear something on the subject. Thus about two months passed over, and at length I resigned all expectation of hearing more of it.

“About this time, I again saw Mr. Kershaw, who resumed the subject, and spoke in high terms of commendation of what I had written, and I have since been much surprised that my foolish heart was not elated with pride at what he said, but I thank God I was preserved from it. Oh, that I ever may be! He recommended me to take another subject, and write again; and at the same time asked me if I had ever thought of the ministry. Now I could not say that I had never thought of it, but I feared the thoughts that I had entertained respecting it arose from improper motives, and though I had felt a desire towards it yet I feared that desire was not of God, but that it proceeded from a feeling of regard to the praise of men, which my foolish heart would tell me would be obtained by it. I therefore replied, I had not

with any degree of seriousness or prospect of entering upon it, thought of it. I thought also that there were several things which would render it impracticable. He said he had thought of it, and would recommend me to do so too, assigning as a reason that he thought I possessed talents capable of improvement, and that my age would allow of my spending a few years at an academy for that purpose."

"I cannot describe my feelings after this interview, they were such as I had never experienced before; one thing I know, it tended greatly to increase the desire I had felt for the work, and the spark which I had long laboured to suppress now burst forth into a flame. My imagination carried me forward to a remote period when I should be delightfully employed in directing dying sinners to the Lamb of God who taketh away the sins of the world. I went immediately to a throne of grace and prayed earnestly, I hope sincerely, for guidance and direction, I felt great pleasure in bringing the subject to the mercy-seat, as I also have at every subsequent period when I have made it the matter of prayer. I continued to think about it (for it appeared impossible I could forget it even for a short season), and a variety of objections arose in my mind, very formidable, and some, as I then thought, insuperable. The accumulated weight of these pressed heavily upon my mind and greatly discouraged me, as they seemed to thwart my desires. But notwithstanding this I determined plainly and faithfully to state them to Mr. Kershaw at our next interview with all my feelings respecting them. The principal of them were,—

"1st. My incapacity for such an important office.

"2nd. Doubts lest I should be found running without being called.

"3rd. Want of pecuniary resources

to maintain myself during my residence at an academy.

"Having stated these objections they were soon removed by the following replies:—'As it regards your capacity of that you are not to be the judge but others. As to a call for the work, we expect not miracles, in this you must be guided by the bent of your own mind, and the opinion and advice of Christian friends; "the hearts of all men are in the hands of the Lord." And as to the last, that I will remove by engaging to supply any deficiency you may find.' This again greatly encouraged me and led me afresh to a throne of grace. And now I presumed to hope it was the will of God I should go on in this course, as those objections which to me had appeared insurmountable, were so easily removed.

"I again wrote on 'All things work together for good to them that love God, and are the called according to his purpose.' After having perused it, Mr. Kershaw proposed I should prepare another to deliver in the vestry at a prayer meeting, stating that he had mentioned the conversation he had had with me to some of the friends.

"I will not attempt to describe my feelings in the prospect of this engagement; great diffidence of my ability acceptably to perform such a task in connexion with a remaining doubt lest I should not be in the path of duty, greatly distressed me: but as my day so was my strength.

"Having prepared a short sermon I took it to Mr. Kershaw for inspection, who made some verbal alterations, and appointed a day for my delivering it. The subject was, 'Behold what manner of love the Father hath bestowed upon us.' Through the great goodness of the Lord I was enabled to go through this exercise with much more comfort to myself than I had anticipated. I now became more satisfied in my own mind

respecting the course I ought to pursue; as I went on in the work I found an increasing adaptation of mind for it, and growing delight in it, but yet retained many doubts and fears. Mr. Kershaw now suggested to me the propriety of obtaining my dismissal from the church at Cheltenham, and uniting with that under his pastoral care; for which purpose he wrote to Mr. Thomas and obtained a letter of dismissal. But previous to my speaking before the church, an event occurred which though it appeared but trifling, was attended with important consequences, and I thought the hand of the Lord was strikingly manifest in it. By a dangerous fall which I had, I severely bruised my leg, which suspended my attention to business, and caused my confinement to my bed for a few days. This gave me a favourable opportunity for serious reflection and solemn consideration of the subject which had long agitated my mind. And during this period of retirement I made it the matter of solemn prayer to God that he would cause me to know his will and lead me in the way in which he would have me to go. I endeavoured to pray in a spirit of humble submission, that he would, if it were his will, open a way for the fulfilment of the desire I felt; or, if it were not his will, that he would take from me the desire. I hope I have not sought the knowledge of his will in vain.

"Again I was requested to prepare another discourse for delivery publicly. The passage I now took was, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' In which I thought I saw,—

"I. An affecting description,

"II. A positive command,

"III. A gracious promise,

"My feelings in the anticipation of this exercise were acutely painful, and the more so that the Rev. C. Hard-

castle,* who was then in Abingdon, was expected to be present. (For my intercourse with him at this time I have reason to be grateful, as I received from him much valuable information and important advice.) I was permitted before my engagement in public to spend an hour or two in private devotion; and never do I recollect to have had such convincing evidence of the presence of God with me. It was a delightful season. As the time drew nearer and nearer, in the same proportion the agitation of my mind subsided, and I was enabled to enter on my important engagement in a far more tranquil state of feeling than I could have anticipated; and though the great adversary of my soul used his arts to distract and distress my mind yet I was enabled to go through it with great comfort.

"I now began to contemplate myself in a new situation of life, in which consistency of conduct was of the first importance; and this consideration has led me to watch and pray with increased earnestness. Another month passed on without any important occurrence respecting me, except that I was requested to prepare for speaking a third time before the church, which I did on Thursday evening in the chapel; a larger congregation being present on this occasion than before, rendered it still more formidable. I took for my subject, the responsibility of Christians, 'If I had not come and spoken unto them they had not had sin, but now they have no cloke for their sin.' In this exercise the Lord was better to me than all my fears.

"About this time the Rev. Mr. Crisp, Classical Tutor of Bristol Academy, came to Abingdon, with whom Mr. Kershaw had some conversation re-

* For many years the highly respected pastor of the baptist church in Waterford.

specting me. He recommended, should it be determined I should go to the Academy, as I was ignorant of the Latin and Greek languages, that an arrangement should be made, if possible, for my continuance in my present situation, but that I should devote a portion of every day, under the tuition of Mr. Kershaw, to the study of these languages, as it would be of great advantage to me on entering the Academy. Whilst the uncertainty of my future destiny, and the suspense in which I was held, tended painfully to agitate my mind, I endeavoured to compose myself with this consideration—that if the Head of the church had anything for me to do in the ministry, he would open a way for my engaging in it, and if not, he would so close up my way as to give me to see that I was not pursuing the course he would have me pursue; and on this conviction I endeavoured to act in all my prayers respecting it at a throne of grace.”

Under date, October, 1824, he further states,—

“It now appears certain (in the limited sense in which that term should always be understood when applied to temporal things) that my future life will be devoted to the work, the very important work of the gospel ministry. And oh! what an awfully responsible situation will it be, to preach among the Gentiles the unsearchable riches of Christ! A work pregnant with difficulties—replete with trials. Oh, who is sufficient for it! And yet unto me, who am less than the least of all saints,

shall this grace be given. Oh, Lord, thou hast given me, if I possess it, the desire to serve thee and my fellow men. If thou wouldest not have me employed for thee, thou wouldest not have given me the desire. May I ever possess it, and in connexion with it a pure regard to thy glory, as the ultimate end of all!

“The decision of the committee has been that I should be received at the Academy on probation, at the beginning of the ensuing session. May their hopes concerning me be realized, that they ‘may find in me a candidate of equal talent and worth to those who have preceded me.’ I desire only to follow them as far as they followed Christ. My time is now wholly occupied with attention to the Latin language, the business of my calling, and occasional preaching. I have reason to be very thankful, that in the latter exercise I have been graciously supported. What an important era in my life is now approaching me! I anticipate it with a mixed feeling of pleasure and dread—of pleasure, because of the great delight of which I trust I shall be conscious in making known the Saviour whom I love—of dread, because of the greatness of the responsibility that will attach to the situation I may be called to fill, and of my insufficiency for the discharge of its duties; but this consideration supports me—my hope and my strength are in God. It is a thought, that whilst it troubles yet encourages me, that I am but the feeble instrument—the power to use it effectually is of God.

To be continued.

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

NO. IV. MATTHEW III. 6.

THE following is the conclusion of Mr. Barnes's note on the meaning of the word baptize in this passage, the previous portions of which we have already given :—

"In the New Testament the word, in various forms, occurs eighty times; fifty-seven with reference to persons. Of these fifty-seven times it is followed by 'in,' εἰς, eighteen times, as in water, in the desert, in Jordan; nine times by 'into,' εἰς, as into the name, &c., into Christ; once it is followed by εἰς, Acts ii. 38; and twice by 'for,' ὑπέρ, 1 Cor. xv. 29.

"The following remarks may be made in view of the investigation of the meaning of this word. 1. That in baptism it is possible, perhaps probable, that the notion of dipping would be the one that would occur to a Jew. 2. It would not occur to him that the word meant of necessity to dip entirely, or completely to immerse. 3. The notion of washing would be the one which would most readily occur, as connected with a religious rite. See the cases of Naaman, and Mark vii. 4, *Greek*. 4. It cannot be proved from an examination of the passages in the Old and New Testaments, that the idea of a complete immersion ever was connected with the word, or that it ever in any case occurred. If they went into the water, still it is not proved by that, that the only mode of baptism was by immersion, as it might have been by pouring, though they were in the water. 5. It is not positively enjoined anywhere in the New Testament that the only mode of baptism shall be by an entire submersion of the body under water. Without

"such a precept, it cannot be made obligatory on people of all ages, nations, and climes, even if it were probable that in the mild climate of Judea, it was the usual mode."

When Mr. Barnes says in the first of his five remarks, that "in baptism it is possible, perhaps probable," we suppose he means that in reading Matthew's account of John's baptism, it is possible, perhaps probable, "that the notion of dipping would be the one that would occur to a Jew." If so, we say at once, Granted. It is the notion which has occurred to thousands of Gentiles, and it is quite natural that it should occur to a Jew, if he read the passage, or heard testimony to the same effect. Dr. Gill, indeed, whose rabbinical learning is universally acknowledged, tells us that the Christians of Christ's time are called by the Jews, in a way of contempt, apostates that received the doctrine of baptism, and were טבוידי בירן "dipped in Jordan." We do not controvert our author's first remark; but the second we cannot allow to pass so easily. It is this:—"It would not occur to him"—that is, the Jew—"that the word meant of necessity to dip entirely, or completely to immerse." But why not? Maimonides, whose acquaintance with Jewish canons of interpretation Mr. Barnes will not dispute, asserts that wherever in the law, washing of the flesh, or of clothes, is mentioned, it means nothing else than the dipping of the whole body in water; for if any man wash himself all over, except the top of his little finger, he is still in his uncleanness.* But it

* Maimonides Hilchot Mikvaot, c. i. § 2, in Gill's Exposition, Mark vii. 4.

seems, that if the evangelist had written in the English language, and had used the word *dip*, it would have been no more conclusive in the estimation of Mr. Barnes than the word baptize is. He would still have doubted, and would have demanded proof that the persons were dipped *entirely*. No single word in our language would have settled his mind; a second must be added to assure him that the action had not been imperfect. He is not content even with the word *immerse*, but says "*completely to immerse*." *Submersion* is not enough, unless it be "*entire submersion*." Now history has scarcely a fair chance with a critic of this order. It is not the manner of any historian in telling his tale to imitate the style of a conveyancer in making out the title deeds of an estate. The most precise narrator intending to convey the idea that a person was placed under the water in a river transitorily, would take it for granted that he made the fact sufficiently clear to most readers if he said that the person was immersed, or that he was dipped. Mr. Barnes is not confining himself now to the question, Does baptize mean dip? he has betaken himself to another, Does dip mean "dip entirely?" He proceeds to say, "The notion of washing would be the one that would most readily occur, as connected with a religious rite." Here he speaks as if the notion of washing were incompatible with the notion of dipping, whereas dipping is a mode of washing—not the only mode, but a common mode of washing either persons or things. This, his own illustration, drawn from the case of Naaman might have taught him, 2 Kings v. 10—14. The prophet directed the Syrian general to wash, and he went and dipped himself; not perversely, but with a desire to obey the injunction. "Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall

come again to thee, and thou shalt be clean Then he went down and dipped * himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean."

"It cannot be proved," adds Mr. Barnes, "from an examination of the passages in the Old and New Testaments, that the idea of a complete immersion ever was connected with the word, or that it ever in any case occurred. If they went into the water, still it is not proved by that, that the only mode of baptism was by immersion, as it might have been by pouring, though they were in the water." And is this the whole amount of aid that Mr. Barnes is prepared to offer to a sincere inquirer? "It cannot be proved!" Is his business merely to shake the faith of those who believe that to baptize is to immerse, without teaching them any thing more correct, or attempting to substitute any definite notion for that which he has taught them to distrust? The evangelist tells that John went to a river; that the people thronged to him, and that he did something to them there. What was it that he did? He baptized them. Expositor, what was that? It is a dark word to the unlearned; be pleased to explain it. What was it that John did to the multitudes? The answer of Mr. Barnes is, like the answer of the priests and elders respecting the origin of John's mission, We cannot tell. He refers to Jewish traditions; he examines the meaning of a Hebrew word which is often translated baptize; he seeks for light, but behold obscurity. The issue of the whole inquiry is, We cannot tell! "It might have been by pouring, though they were in the water." It might have been! But do you believe that it was? No

* Εβαπτίζατο, baptized, Septuagint.

evidence is adduced or reason given for any definite idea whatever of the action performed. The argument is a mere argument for scepticism. So that the reader does not believe that John immersed the people, Mr. Barnes seems to care for nothing further. He is content to leave the earnest inquirer in perplexity, wondering what action it was that was performed in the Jordan, and exclaiming, What a pity it is that Matthew could not write intelligibly! But Mr. Barnes adds two more sentences, in which he speaks not as an expositor of Matt. vi. 6, but evidently as a controversial partisan. If the remainder of the paragraph were true, it would not be at all in place on the present occasion. It is this: "It is not positively enjoined any where in the New Testament that the only mode of baptism shall be by an entire submersion of the body under water. Without such a precept it cannot be made obligatory on people of all ages, nations, and climes, even if it were probable that in the mild climate of Judea it was the usual mode." It is obvious that it is not as an annotator that Mr. Barnes utters this. The question for the annotator was, not What does the New Testament teach elsewhere respecting "the only mode of baptism," or What is "obligatory on people of all ages, nations, and climes," but What did John do to the Jewish multitudes when he baptized them?

Alas, that so good a man and so respectable a writer as Mr. Barnes should unconsciously play into the hands of those who say that the scriptures are not a sufficient directory, and that we need therefore to be guided by the church as a living authoritative interpreter! "Protestants," says the late vicar-apostolic of the midland district, "are forced to have recourse to the tradition of the church for determining a great number of points, which are left doubtful by the sacred text; particularly with respect to the two sacraments which they acknowledge. *From the doctrine and practice of the church alone they learn*, that although Christ, our pattern, was baptized in a river, and the Ethiopian eunuch was led by St. Philip into the water for the same purpose, the application of it by affusion or aspersion is valid; and that although Christ says, 'He that believeth and is baptized shall be saved,' infants are susceptible of the benefits of baptism who are incapable of making an act of faith."* To teach that it cannot be learned from the New Testament what our Lord meant should be done to the people when he ordered that they should be baptized, is to teach that we need some other means of ascertaining his will than that which the words of inspiration furnish.

* Milner's End of Religious Controversy. Part III. Letter 39.

THE MORNING DRAUGHT.

BY THE REV. B. C. YOUNG.

WHILE the indolent were reclining on their couches, the Son of God went down to the coasts of Tiberias to preach a morning sermon. His pulpit was a fisherman's boat, "thrust out a little

from the land;" his congregation the multitude who lined the coast and pressed upon him to hear the word of God. The boat belonged to Simon, one of his disciples, who, with his com-

panions, had been plying his occupation through the night, but had caught nothing. The sermon ended, the preached turned to Simon and said, "Launch out into the deep, and let down your nets for a draught." "What use, Master?" stood on the threshold of the fisherman's lips, "we have toiled all the night, and have taken nothing." The obedient spirit of the disciple got the better of the querulous temper of the fisherman, and he continued, "Nevertheless, at thy word I will let down the net." It is well his faith prevailed, for, "when they had this done, they inclosed a great multitude of fishes, and their net brake," Luke v. 1, &c.

It was a bountiful recompence for the use of the vessel. The accommodation cost Simon nothing, and he must have been a sorry hearer if he did not gather more from a sermon delivered by the Son of God than his time was worth. Christ did not offer him aught for the use of his vessel. The thought of the hire would have spoiled the act. It must be all for love, and not for gain. But the Saviour loves to be princely in his remunerations. His return is often a hundred-fold. None shall lend Christ a boat without a recompence. But Christ does not think so much of recompence as of instruction. He means that their varied success shall be the pattern of their future course. Henceforth they are to catch men. And in their new employment there will be nights of fruitless labour, and times when his help will give them great success. Contrasts are striking. Their Master made an impression by choosing a suitable time for his assistance. They had been toiling all night and caught nothing, when he filled their boats to sinking. The shade and light are put in bold opposition. A morning of splendid success succeeds a night of

unrequited toil. God will put his strength beside our weakness, his wisdom beside our ignorance, his wealth beside our poverty, that nothing may come after him. Many successful nights had no doubt fallen to the lot of these explorers of the deep, but he gives his morning donation after a night of unrecompensed labour.

Ahab the king, and Obadiah the prime minister, have divided the land of Israel between them to search for water, but the rivers and brooks are filled by a prophet's prayer, and a cloud which rose "as big as a man's hand."

When in despondency the disciples of Jesus ask, "Who hath believed our report?" the heavens give their dew, and thousands cry out, "What must we do?"

Christ found some of his earliest and most successful preachers amongst the fishermen of Galilee. He sought *labourers*, and he found them amongst the hardy sons of toil. They tilled not the soil, but laboured on the deep. They explored not the caverns of the earth, but ploughed the yielding wave. They had seen the sea in every variety of its condition. They had glided on its unruffled surface, and been rocked by its tumultuous heavings. They had watched the spray of its waters as they were silvered by the pale beams of the moon, and had plunged their oars through its waves in the midnight darkness. Through one of these nights they have been toiling. When the hireling has accomplished his day, and the bustle of the world has subsided, they go stealthily forth to encounter the perils of the deep. The rippling of the waters, the moaning of the wind, the splashing of the nets, give the only sounds that salute their ears. Alas! they have left the luxury of their couches for nought; the morning has found them washing their nets, which have been cast all night in vain. They

have anchored in every direction, they have let down their nets on the right hand and on the left, they have tried the shallow and the deep, but all in vain. The chorus of every haul has been, "There is nothing."

The look of disappointment is yet on their countenances when the busy hum of a multitude announces the presence of the Son of God. His first duty of feeding the soul over, he sets himself to find a cargo for his disciples. How successful the morning enterprise under the conduct of Jesus! "Launch out into the deep, and let down your nets for a draught," was the mild mandate of the Saviour. "Yes, Lord, at thy command," said Simon, "but we have toiled all night and taken nothing." Not with their Lord at their side. At his bidding the depths below, as well as the heavens above, can pour forth such a blessing as that there shall not be room to contain it. Now they must beckon to their partners in the other ship, for the nets enclose such a multitude of fishes that they begin to break. Whence sprang this multitude of the finny tribe? These, where had they been? Were they lurking in some retreat where only the Saviour's eye could detect them? Had he guided them to the spot where they were captured? O! his omniscient eye penetrates the caverns of the ocean. Then, shall we not trust him when the eye of sense cannot discern the source of supply? Cannot He fill our stores who knows that the shoal is at the right side of the ship? Shall we not follow him when his way is in the sea? Shall not the gathering of the people be to him? Where are the resources that he cannot find? Where the heart that he cannot break? What is the lack that he cannot supply? When Peter needs food, he gives him fishes; when he needs money, he makes the greedy fish disgorge the Roman coin. What is the

amount of that deficiency which he cannot make up? A night is lost, but one cast with the presence of Jesus fills the fishermen's boats till they dip under their load.

" 'Tis ours to obey,
'Tis his to provide."

The sphere of Christian labour is often on the deep. God's jewels are often gathered up from the ocean-bed. "Fishers of men" have often to labour on troubled water. They must breast the tempest, and listen to the howling of the storm. Many have been the ages in which the disciples of Jesus have had to witness amidst the roar of the great waters, that terrified their souls and oft became their grave. "Perils" is an oft-recurring word in the vocabulary of an apostle. The servant of Jesus must know "the fellowship of his sufferings." He who would reign with Him must suffer with him; and he who would have much of his honour must be willing to have much of his tribulation. And happy would many a labourer be to ply on the deep if its troubled waters would recompense his toils. If he could "catch men," he would welcome the weary labour; but like the fishermen of Galilee he toils through a long night and takes nothing. His eyes range over his empty nets till they become fountains of tears, and he exclaims in the bitterness of his soul, "How long, Lord, O, how long!" "I wait for the Lord, my soul doth wait. My soul waiteth for the Lord more than they that watch for the morning. I say, more than they that watch for the morning." Let him wait for the day, faithful to his Lord, his prayer on his lips, and his nets in his hand. The day will break. The morning will come, and Christ with the morning, to cheer his faithful servant. He knows what a night of weeping is. Had he not to say, "Ye will not come

unto me?" Had he not to complain, "O righteous Father, the world hath not known thee?" And had not the fishermen to share his affliction? Cast down by the death of their Master, as they ply their boats again, they seem to have imbibed the desponding feelings of the men of Emmaus, who said, "We trusted that it had been he which should have redeemed Israel." But ask Peter the fisherman fifty days after the great passover has been slain if the multitude, symbolized by the net full of fishes, has been gathered? and he will point you to three thousand added to the church that self-same day.

"The Lord can clear the darkest sky,
Can give us day for night."

The blessing may be delayed, the night may be long, the toil may be hard, the soul may be cast down, but though "weeping may endure for a night, joy cometh in the morning." The host of Israel, anxious for a home and an earnest of victory, must yet encompass Jericho seven days before the appointed time for its conquest arrives, and on that day the seventh circuit must be made before the victory is obtained. Then the walls fall down flat. Peter has even given up his toil till urged by the

bidding of his Lord; and though the labourer for Christ dares not cease his work, there are times when he says, "I labour in vain, and spend my strength for nought, it is only *at thy word*, Lord, that I cast the net again." The Master will recompense the work of *faith*. He can soon relieve the anxiety of his servants. He can fill up the deficiency of the past. One cast with his presence can more than requite the toil of the long night. He can direct every shoal that traverses the deep. He can guide his servants to throw on the right side of the ship. The gathering of the people shall be to him. "He shall bring his sons from far, and his daughters from the ends of the earth." The gospel net shall be carried round the world, and embrace all peoples. Already there has appeared amongst the visions of Patmos, "a great multitude which no man can number, of all nations, and kindreds, and people, and tongues;" who having been drawn to Jesus by the witnesses of his love, stand before the throne, and cry with a loud voice, "saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Cork.

"WORK WHILE IT IS DAY."

BY THE REV. STEPHEN DAVIS.

THIS was the rule by which our great Master constantly acted, and the reason by which it is enforced undeniably demands and deserves our individual and most marked regard, "the night cometh when no man can work," John ix. 4.

Innumerable cases are continually occurring to illustrate its importance, and there are two which came within my own personal knowledge that I think deserve to be recorded.

Many years ago, while I was the collecting agent of the Baptist Irish Society, among others, in Bristol, I was in the habit of calling upon a very respectable member of the Society of Friends, who always contributed his sovereign with manifest cordiality; but at length, when I paid him my annual visit, he was in the first instance so uncommonly moody that I began to fear he was about to decline his subscription. In a

few minutes, however, he informed me that since my last visit he had been over to Ireland, and he was so deeply impressed with the importance of our operations, that he would rather give me a hundred pounds than merely one, but (he added with evident emotion) he had recently experienced such severe losses that he felt himself compelled to confine himself at that time to his usual subscription. The next year when I went to Bristol I found, to my great regret, that the worthy man was deceased !

This circumstance so deeply impressed my own mind, that in my after exertions for the society, upon several occasions, both public and private, I referred to it, when I was endeavouring to encourage our friends in various parts of the country to put forth their best ability in their contributions. At length, at Chelsea, where I had repeatedly preached on its behalf at the baptist chapel, the collection at the close of the day was so much below the usual amount that I could not help remarking it, without making any complaint to the friends in the vestry. One of the deacons, a most worthy and liberal man, was present, and he acknowledged he had not given so much as formerly, and the state of the times was such that he did not see how he could do it with propriety. I told him I should be very sorry for him to go beyond what he

considered duty, but the case at Bristol occurring to my mind I mentioned it, and after a little pause, the good man in the kindest manner made up the deficiency. He had been poorly, but was then in tolerable health, and had attended all the three services ; but within a fortnight afterwards he was in eternity !

How seriously do these solemn events call to ourselves to attend to our Redeemer's admonition, to "work while it is day," and to observe the instruction of the Holy Spirit by Solomon, "Whatsoever thy hand findeth to do, *do it with thy might* !"

Our missionary meetings are now at hand. Most earnestly and affectionately would I, therefore, entreat all our friends, particularly those whom God has favoured with a goodly amount of means, to lay the matter most seriously to heart, and to endeavour while it is in their power to render *substantial assistance to each of the societies*. While I had the ability, though particularly devoted to Ireland, I felt a sincere pleasure in serving them all. And nothing in the decline of my life and my necessary confinement to my own dwelling by long-continued severe infirmity, would give me more pleasure than for them all to be both liberally supported and divinely prospered.

24, Trafalgar Square, Peckham,
March 9, 1851.

DOING PENANCE.

"Whosoever," saith the Thirteenth Canon on Penance, "shall affirm that 'we can by no means make satisfaction to God for our sins, through the merits of Christ, as far as the temporal penalty is concerned, either by 'punishments inflicted on us by him,

"and patiently borne, or enjoined by the priest, though not undertaken of our own accord, such as fasting, prayers, alms, or other works of piety ; and therefore that the best penance is nothing more than a new life, let him be accursed."

So it seems, that fastings, prayers, alms, and pious works, are punishments which make satisfaction for the temporal penalty said to be due to sin. Your preacher is no stranger to the practice of penance. In the neighbourhood of a town in the South of Ireland is a clear spring, within a few yards of which, stands the ruin of an old chapel. Tradition reports that the chapel was built in a single night, by the patron saint of the green isle; that the well burst forth from the earth at his bidding to quench his thirst after his labour; that the stone on which he stooped still pre-

serves the marks of his sacred knees. There have I seen crowds of all ages and both sexes, moving round the appointed circuit on bare feet, and some, either more wicked or more devoted than others, on bare knees, on the sharp stones, while they marked off upon their strings of beads, the appointed number of Paters and aves. And having done this, the simple souls believed they were as innocent as babes unborn (their favourite expression) and free to begin a new score of folly and of crime.—*Rome, its Temper and its Teachings*, by G. H. Davis.

CONSISTENCY.

A GENTLEMAN met another one Saturday, who invited him to dine with him on the day following. The answer was, "I cannot accept your kind invitation to-morrow; for I never dine out on sabbaths." Some years afterwards the same gentleman was travelling in a coach, and opposite to him sat another, intently perusing a book, who no sooner looked up than he recognized him, and, after the ordinary salutation, said, "This is a book which I once did not much value, and I am indebted to you for having turned my thoughts to it.

It is the bible." "Indeed," said the other, "I do not remember." "Most probably not," was the reply, "but I once asked you to dine with me on a sabbath, and I was not a little annoyed by your assigning as the reason for your declining, that you never dined out on sabbaths. But the more I felt irritated, when the incident recurred to me, the more it fixed itself on my mind, till, at length, it led to an inquiry which, by the blessing of God, issued in a blessed change."—*Memoirs of Sir Andrew Agnew*.

HUMAN LIFE A DRAMA.

AN ADDRESS TO THE YOUNG.

BY THE REV. J. BROMWICH.

To the young would I sing in a strain all enchanting,
And chime with their view of gay life's happy spell;
But my faith in the theme is entirely wanting,
Nor pleasing the tale that my sonnet must tell.

This life's but a drama, where all things are changing—
 The scenes and the actors do rapidly pass :
 Our pleasures may pall, but desire is still ranging,
 And tortures invention to keep up the farce.

Along the gay mead, lo ! young spring lightly tripping,
 With rose-blushing cheek, scatters flow'rets around ;
 In her path you may view the young lambs sweetly skipping,
 And, echo the woods with mellifluous sound.

But spring, like the cuckoo's song, swiftly flies over ;
 The summer beams hasten to brown the full ear ;
 The dun sapless leaves soon the pleasure spots cover,
 And ice-belted winter leads captive the year.

Gay Nineteen her pink and her auburn parading,
 While heart-pleasing cheerfulness decks the blue eye—
 Look again—and the deep-tinted roses are fading,
 For sickness is painting his symbols on high.

Where once the firm step, and the head well erected,
 The almond tree blossoms her wintery snows,
 "There are fears in the way," and the aspect dejected,
 The trembler depends on his staff as he goes.

Nay, e'en the blest circle where minds are well wedded,
 And all hearts are warm with congenial fires—
 Is rent by the strong hand of death, so much dreaded,
 And each left to bleed as the loved one expires.

Yet, oh ! there's a land where the flowers shall not wither,
 (Calvaria's wonders my theme shall improve,)
 Neither hope-lost affliction nor death shall come thither ;
 Nor, droop the blest wings of the angel of love.

O, delectable plains, where the Saviour is reigning !
 The life-bearing tree is eternally nigh !
 Of sickness or sorrow no one is complaining,
 Nor Satan nor sin can re-enter the sky.

There, rivers of pleasure are constantly flowing,
 Nor darkness nor sleep intermits the bright bliss ;
 There, all hearts with love are incessantly glowing,
 And all are delighted his sceptre to kiss !

Then, return gentle band, and your judgment reviewing,
 Confess that the creature is ruined by sin ;
 Yet, by grace we are saved, through the Spirit's renewing,
 And Christ and eternal felicity win !

REVIEWS.

Lectures to Young Men, on their Educational, Moral, and Religious Improvement, delivered in Glasgow by Ministers of various Denominations. With Letters to Young Men, founded on the History of Joseph. By W. B. Sprague, D.D. Two volumes. Glasgow: Collins. 12mo.

ATTENTION to the spiritual welfare of the young is one of the characteristic features of the present age. Our forefathers were accustomed almost entirely to neglect them. In some places only an annual sermon from the evangelical pulpit claimed, but, alas, too little commanded their regard: it did not so command their regard as to produce in general a very permanent effect; chiefly, perhaps, because of its infrequency, and because of its isolated character. It did not stand connected with any train of public efforts and public sympathies. It was a kind of passing flash of ministerial ardour and benevolence, which expended itself in the hour; and was not therefore very likely to leave a lasting impression.

We do not mean to say that there were no conversions attributable to the occasional discourses to which we have alluded, or to other fitful kinds of agency employed for the benefit of the youthful generation; but we do mean to say, that although God can and sometimes does work by the slightest and, in itself, least effective power, yet his spiritual operations are usually conducted to their issue by a well-adapted instrumentality, that failure may commonly be traced to feebleness and negligence, and that success is, in the majority of instances, associated with the use of a suitable agency and a

vigorous zeal. This is philosophically probable and historically certain.

Look at the present moral condition of society in relation to the young, and compare it with the past. Think of their circumstances previously to the rise of those educational movements which are the glory of the age. What were they before the moral and spiritual appliances now brought to bear upon them existed? What were they before Raikes began his benevolent exertions at Bristol, and Fox (for Fox was an equal and contemporary labourer, though his name is not invested with the same merited *éclat*) at Ledbury? They were "ignorant and out of the way." The poor were disorderly in the week, and running about the streets or wandering in the fields on the sabbath; and the superior classes were superior only in station, being, from the shopkeeper to the prince, pervaded with worldliness, infidelity, and fashionable indifference to religion. Even those whose province was instruction thought but little of the young, and seldom was the Christian church replenished from their ranks. To bring them to the fold of the good Shepherd it was requisite to seek them, and they were not sought; to win them to Christ it was needful to treat them with attention, to conciliate their regard, to illuminate their minds, to impress their consciences, to "care for their souls," and "draw" them with the "cords of love;" and they were not so treated and so solicited. Better sentiments and feelings at length prevailed in the Christian community, and a new order of things ensued. Awakened to a sense of obligation by the patriotic and pious exertions of a few

individuals, the church began to bestir herself in the good cause, and gradually to take the great masses of the youthful population of the country under her patronage and care. Not, however, that the church as a whole did at once, or even has yet, sufficiently fulfilled its high vocation in this respect; for too much is still left to an unconverted agency and a mere patronizing smile. But more, incomparably more, has been accomplished than the most sanguine at first anticipated, and the seed of instruction sown during the past sixty or seventy years has already sprung up into a glorious harvest. Sunday school tuition has been succeeded by, or rather is incorporated with books, pamphlets, lectures, and whatever else may benefit the young. And not only more abundant means, but better means are, we trust, now employed than were devised at the outset. The direct aim should be, and we believe is, to a great extent, not merely to store the memory with the facts and doctrines of inspiration, but to impress the conscience and the heart; so that it is become the growing conviction of teachers that the end—the proper end and purpose of all that is attempted—is the salvation of the soul. The mere letter of the word, indeed, lodged in the memory, may be advantageous, and under the divine blessing has often become strikingly beneficial in subsequent years, checking the passions, restraining folly, and obstructing vice; but it is only the converting power of the gospel, which wise and qualified teachers will seek, that will turn the Sunday school into a temple of the Lord.

The purpose of lectures, however, especially as pronounced from the pulpit, like those before us, is to guide and save the young, who are somewhat more advanced in life than the children of the Sunday school, and in general of more cultivated minds. They claim the notice

of all who come under the general description of young men, although to fix the precise age is not easy, or to draw the boundary line. We remember hearing a minister in addressing a discourse to the young, begin, by saying, that he considered himself as speaking to all present who were between the ages of fifteen and thirty; but even this, perhaps, is not sufficiently definite or comprehensive. We are inclined to determine the question thus:—Let all listen and consider themselves as addressed, who *feel themselves to be young*, and to whom, therefore, the appeals may be regarded as appropriate.

It is impossible within our limits to enter upon any critical examination of the contents of these volumes, so as to indicate the merits and defects that might be pointed out in each lecturer's production. Nor is it necessary. The meed of general excellence may be unhesitatingly awarded, for which, in fact, the very names are a guarantee. Such persons as Dr. Buchanan, Dr. Wardlaw, Dr. Candlish, and others of acknowledged eminence, could not but produce what was worthy of being read, and, we may add, "marked, and inwardly digested;" while the subjects they have discussed are of the deepest interest. This will be seen at once by enumerating them: "Importance of the Period of Youth—Formation of Character—Importance of the Season of Youth in the Formation of Character, and the Responsibility of Man, as capable of Self-government, and called to the Cultivation of Active Habits—Character, its paramount Influence on the Happiness of Individuals and the Destinies of Society—Peculiar Dangers to which Young Men are exposed—Companions and Habits—Amusements of Youth—The Effects of a due Observance of the Sabbath on the Minds and Morals of Youth—Claims of Religion on Young Men—Religion the noblest object of Study

to the Intelligent and Immortal Mind—Moral Influence of Modern Prose Literature—Moral Influence of Modern Poetical Literature.” To these contents of the first volume are added, the following in the second :—“Importance of Knowledge when made subservient to Man’s highest Interests—Responsibility of the Young Men of the Present Age, arising out of the Facilities afforded them for Mental Cultivation—Self-education—Cultivation of the Mind—The Claims of Science, its Connexion with Religion, and the Spirit in which it ought to be prosecuted—The Reciprocal Duties of Employers and Employed—Temptations of Young Men to Infidelity—Influence of Young Men on the Prospects of Society, and the Prosperity of the Church.”

“In the present edition,”—we quote from the preface—“the publisher has added the admirable lectures to young men, founded on the history of Joseph, by Dr. Sprague of America. They will be found to form an excellent and appropriate accompaniment to the lectures. They are singularly discriminating and practical in their observations on human character, and richly imbued with instruction and sound religious principles. Founded as they are on the character and eventful history of Joseph, they are eminently fitted to guard young men against the dangers and temptations to which they are exposed, to direct them to the faithful and upright discharge of the duties of their station, to encourage them in dependence on divine grace, to live a life of honour and usefulness in the world, and that, living in the fear, and devoted to the service of God, they may through faith in the Redeemer, cherish the hope of a blessed immortality.”

Infant Baptism Considered, in a Charge delivered at the Triennial Visitation of the Province of Dublin, in July, 1850. By RICHARD WHATELY, D.D., Archbishop of Dublin. London: Parker. 8vo., pp. 70.

The Pseudo-Protestantism and Unscriptural Reasonings of the Archbishop of Dublin, contained in his late “Charge” to the Clergy of the Province of Dublin, entitled, “Infant Baptism Considered,” Compared with Holy Scripture, by the Rev. JAMES MILLIGAN. London: B. L. Green. 12mo., pp. 38.

THERE is perhaps no dignity of the ecclesiastical establishment whose name is in higher repute among English dissenters than that of Archbishop Whately. He is regarded by them as a man of integrity, candour, and independence, possessing great discrimination, and mental powers of a high order which qualify him especially for controversial discussion. Having seen accidentally an advertisement of a work by him on infant baptism, we therefore at once procured it, desiring to become acquainted with its contents, and believing that it would gratify many of our readers to learn what sentiments he desired to promulgate on a subject respecting which so much difference of opinion exists, both in national and in voluntary churches. The pope and Cardinal Wiseman, however, have given us so much occupation of late, as to have occasioned a delay in the fulfilment of our purpose, and we are indebted to Mr. Milligan’s pamphlet for the recal to our thoughts of the work of his eminent neighbour.

It will be pleasant to many of our friends to receive the archbishop’s testimony respecting the progress which our sentiments are making in the sister island.

“Cases have come under my own knowledge in which an active minister, sincerely attached to our church, has found, to his astonishment

and mortification, that his people were, one by one, dropping off into the sect of the baptists; and that these seceders were almost exclusively those very persons who had been the most attentive to his instructions, and the most promising. This circumstance induced me, when consulted on such a case, to inquire carefully into the language which he had employed in speaking of baptism and points connected therewith. And I found, and pointed out to the complainant, 'that he had been, in fact, undesignedly preparing the way for these conversions, by using such expressions as were likely to be understood, and actually were understood, in a sense favouring the baptist doctrines; so that his most attentive hearers, whenever they came in the way of a teacher of that persuasion, were induced to adopt at once the inferences from the premises already established in their minds.' However charitably we may judge of the members of that communion, it is clearly our duty as sound members of a church which does allow infant baptism, to guard against being so understood as to encourage secession from that church." *Whately*, pp. 35—36.

Conceding to the archbishop the propriety of his endeavour to counteract what he naturally regards as a departure from correct practice, by the best arguments he can adduce in favour of infant baptism, we must, however, hope that he has mistaken the character of those principles which have led to the numerous secessions to which he advert. The idea of deriving an argument against infant baptism from the doctrine of predestination is to us, at least, quite new, and we believe that it will surprise ninety-nine out of every hundred of our readers; but the representation given of our view of predestination is absolutely astonishing. A large proportion of the baptists, indeed, do hold the doctrine of predestination to holiness and everlasting life—a predestination which they ascribe to the loving-kindness of the Sovereign Ruler,—but the doctrine of reprobation is generally repudiated among these, and few, if any, will recognize their own sentiments in the following language:—

"Those who hold that, of persons duly admitted into the visible church by baptism, some are, by an absolute, eternal, divine decree, excluded from all the benefits of Christ's redemption, and moreover that this is a truth set forth in scripture as an essential point of Christian faith, these, and the parties opposed to them, must, of course, differ, not in the words only, but in the matter of their teaching.

"Taking regeneration to imply (as is generally agreed) *some* kind and degree of benefit—some spiritual gift, or at least *offer* of a gift—they, of course, deny the term 'regenerate' to be applicable to those baptized Christians whom they consider as excluded, by the decree of Omnipotence, from all spiritual benefit whatever of baptism. And the visible church, into which members are, through this rite, admitted, they regard as a community not possessing any spiritual endowments whatever; these being, by divine decree, reserved for certain individuals arbitrarily selected from the rest.

"Of those who maintain the predestinarian views now alluded to, a considerable proportion belong to the sect which altogether rejects infant baptism. And I cannot but admit, that in this they are perfectly consistent. Regarding the rite of baptism as 'an outward and visible *sign* of an inward spiritual grace,' they deem it necessary, I apprehend, not to 'put asunder what God has joined together;' and therefore confine the administration of this sign to those respecting whom there is some presumption, at least, of their being admitted to a participation in *the thing signified*—the divine grace; which grace, they hold, is, by an eternal and absolute decree, bestowed on one portion of mankind, and denied to the rest. And to which of the two classes any individual *infant* belongs, there cannot possibly be any ground for even the slightest conjecture.

"In the case of adults, they *can* have, they suppose (just as in the case of the other sacrament—the Lord's supper), if not a complete and certain knowledge whether he belongs to the class of the elect or of the non-elect—at least, some indication from his professions and his conduct; indications which an infant, of course, cannot afford at all. And they consider, I apprehend, that this being the case, baptism administered to infants cannot be a *sign* of regeneration, since it cannot furnish even any presumption of being accompanied or followed by it.

"And certainly we must admit that, according at least to the ordinary use of language, a *sign* of anything is understood to be such from

its being regularly accompanied by that thing of which it is a sign, or at least by some reasonable presumption of its existence. When, for instance, we speak of a certain dress or badge being a sign of a man's belonging to a certain regiment, or order of knighthood, or the like, we understand that it is to be something *peculiar* to them, and serving to distinguish them from others. If the dress or badge were worn indifferently by an indefinite number of persons, some belonging to this regiment or order, and some not, we should consider that it had ceased to be a *sign* at all, having no longer any *signification*.

"It is on these grounds, I conceive, that many of those who hold the doctrine of absolute decrees I have been alluding to, adhered to, or have joined the communion of those calling themselves, and commonly called baptists." *Whately*, pp. 14—17.

We have given this long quotation, not only that our friends may peruse the statement of Dr. Whately in its integrity, but also that should our remarks happen to meet his eye, his Grace may be convinced how completely he is mistaken. Our General Baptist brethren, whom he acquits, in a note, of participation in these strange sentiments, have a Magazine of their own; our work is supported by what he calls, with technical propriety, "Particular Baptists." Among these we have spent all our days; and, as we are persuaded that his Grace would not willingly misrepresent us, we desire to give him the strongest possible assurance that such views of predestination do not prevail in our circle; and that we never heard such an argument against infant baptism adduced before. This we do by reprinting his language, with our denial of its accuracy, in the face of the whole body, for its perusal. Mr. Milligan, however, a respectable baptist minister in Dublin, has been beforehand with us in this denial. His words may confirm our own. He says,—

"The baptists, as a body, *utterly repudiate* the views of predestination imputed to them by his Grace. This is true, not merely of the

General Baptists (as the archbishop supposes in a note), but it is also true of the Particular Baptists as a denomination. We believe we are warranted to bear witness, that while they hold the doctrine of unconditional election, or predestination to *eternal life*, they *abhor*, as much as his Grace himself, predestination to *eternal death*, or an eternal, absolute decree of Omnipotence, *excluding them from all spiritual benefit whatever*! It is to be hoped his Grace would not stigmatize the baptists, for adopting as their creed on this subject the *seventeenth article* of the established church. And we are sure that article would convey much more accurately the sentiments of the baptists, than the distorted misrepresentations of the Archbishop of Dublin." *Milligan*, p. 11.

In the archbishop's next paragraph we cheerfully concur, only wishing that he had adhered to the rule he has laid down.

"Our safest and most pious course, however, is, in any practical question, to endeavour to ascertain, in the first instance, what was the practice of the apostles, and to adhere to that, whenever we have reason to think that the rules and customs they sanctioned were not of a merely local or temporary character, but were equally suited to our own age and country. Not only is respect due to their practices, but, moreover, these practices will often throw light on their *doctrine*. And we ought surely rather to put ourselves under their teaching, where it is to be had, than to adopt and act upon the inferences drawn from any theological theory of our own." *Whately*, p. 18.

But does he not proceed to violate his own canon? We submit to him that it is on inferences drawn from a theological theory of his own that his whole subsequent argument is founded. How does he proceed to ascertain the practice of the apostles? From an examination of their own words, or of the words of the sacred historians? No; but from "Reference to the *Analogy of the Levitical law*." His conviction that the apostles baptized infants is derived not from New Testament records, but from a theological theory.

"Now with respect to the question of infant

baptism, though there is not in scripture any express injunction or prohibition relating to it, any one who inquires with an unbiassed mind may, I think, arrive at a perfect moral certainty as to what was the practice of the earliest Christians," *Whately*, p. 18.

How then does he set himself to ascertain the practice of the earliest Christians? He calls to mind these facts, that for several years they were all Jews; that they would of course be disposed to view everything in the gospel according to the analogy of Judaism, except when taught otherwise; that if it had been the rule to admit adults only into the Mosaic covenant, then they would never have thought of baptizing children into the Christian church, unless expressly commanded to do so; and he argues that so strong and universal must have been the disposition to bring to baptism the *children* of believers, that if this had not been allowable, we should undoubtedly have found in the New Testament most distinct and frequent notices of its prohibition. But this is merely "a theological theory;" and we demand proof of the analogy between circumcision and baptism. We are far from conceding that there is any analogy between these two institutions as to their design; and still less could we admit that there is any analogy between them as to the persons to whom they were to be administered. To the law and to the testimony. Abraham was commanded to circumcise his children and servants, whether they were believers or unbelievers; the apostles were commanded to baptize believers whether they were Abraham's children according to the flesh or descendants of Japheth. Was not this a perceptible difference between the two cases; a difference sufficiently obvious from the first to prevent the Jewish converts acting upon the supposition of an analogy? How far does Dr. Whately think

the analogy extended? Did it extend to sex as well as age? Would it lead the Jewish converts to baptize their female children? Would it teach them to demand sponsors, in conformity with the practice of his church? Moses would circumcise some infants, and Dr. Whately would baptize some infants; but will Moses and he go hand in hand any further? Can they agree when they come to details? But if the analogy were more satisfactory practically than it is, where is its basis? "Express injunction" relating to infant baptism, the archbishop admits there is none. Evidence that it was practised by the apostles or their contemporaries is equally wanting. With every disposition, then, to treat the Most Reverend Prelate with the respect due to his character and mental superiority, we beg to remind him in his own words, that "we ought surely rather to put ourselves under their teaching, where it is to be had, than to adopt and act upon the inferences drawn from any theological theory of our own."

But our readers will wish to know what is Archbishop Whately's view of the benefits which an infant receives from baptism;—a subject on which a greater diversity of opinion exists, probably, than on any other connected with theology.

"As for the 'remission of sins' at baptism, so frequently alluded to in our services, this, it is plain, cannot be understood of *actual* sins, in the case of an *infant*, which is not a moral agent at all, nor capable of either transgressing or obeying God's laws;—of resisting or of following the suggestions of his Spirit. Nor, again, can it mean a removal of the frail and sinful nature, — the '*phronema sarkos*' — inherited by every descendant of Adam; since our 9th Article expressly declares that this 'remaineth even in those that are regenerate.' But it seems to denote that those duly baptized are considered as no longer children of the condemned and disinherited Adam—as no longer aliens from God—disqualified for his service—and excluded from the offers of the

gospel, but are received into the number of God's adopted children, and have thrown open to them, as it were, the treasury of divine grace, through which, if they duly avail themselves of it—though not otherwise—they will attain final salvation." *Whately*, pp. 27, 28.

"No longer children of the condemned and disinherited Adam!" Are they then exempt from the lot of those who gain their bread by toil, and eat it in sorrow, expecting to return to the dust from which they were taken? "No longer aliens from God!" Are they then henceforward affectionately inclined to the righteous Lawgiver, under the influence of a filial spirit? No longer "disqualified for his service!" Do they now partake then of those dispositions without which it is impossible to serve him acceptably? No longer "excluded from the offers of the gospel!" Are others excluded then from the offers of the gospel who have not yet been baptized? So it appears. Unless they be first baptized, it seems to be implied that the preaching of Christ crucified must be to them in vain. There is indeed a treasury of

divine grace, but it is baptism that makes it accessible. The man who duly baptizes is in truth the Saviour: he, at least, begins the work, and the duly baptized persons complete it. They are "received into the number of God's adopted children, and have thrown open to them, as it were, the treasury of divine grace, through which, if they duly avail themselves of it—though not otherwise—they will attain final salvation."

Surely if the Romanists of Ireland are to be rescued from their bondage to the priesthood, it must be by a gospel less like that of the Council of Trent than this, and more in accordance with the doctrine of Paul, who said, "We have access by *faith* into this grace wherein we stand;" more congenial with that of the beloved disciple who wrote of his Master, "As many as received him to them gave he power to become the sons of God, even to them who believe on his name, who were born, not of blood, nor of the will of the flesh, *nor of the will of man*, but of God."

BRIEF NOTICES.

Lectures to Young Men on Various Important Subjects. By the Rev. HENRY WARD BEECHER, Brooklyn, L. L. America. With an Introduction, by the Rev. O. T. Dobbin, LL.D., of Trinity College, Dublin. London: Ward and Co. 12mo., pp. 216.

The introductory observations in a preceding article—that on the Glasgow Lectures to Young Men—with which we have been favoured by one of the most experienced and distinguished ministers of our denomination, are equally applicable to the lectures contained in this volume, which has come into our hands since they were written. It is the production of an American, son, we believe, of Dr. Lyman Beecher, and it is said that in the United States sixteen thousand copies have been circulated. The author is himself a young man, and this, to many young men, will make his lectures the more acceptable. The illustrations are familiar, and

the painting vivid. The following titles indicate the subjects:—Industry and Idleness—Twelve Causes of Dishonesty—Six Warnings—Portrait Gallery—Gamblers and Gambling—the Strange Woman—Popular Amusements.

Rome, its Temper and its Teachings; in Six Lectures. By GEORGE HENRY DAVIS. London: Houlston and Stoneman. 12mo., pp. 169.

The author informs us in his preface that all his boyhood was spent amid the well-developed popery of the south of Ireland; that there he was accustomed to witness processions of bishops and priests that might vie with the gaudy show of the gathered synod at Thurles; and that there, in the midst of chapels and convents, monasteries and colleges, he had been familiar with the filth and poverty, the ignorance and semi-barbarism, prevailing around. This

early acquaintance with Romanism in its practical operation has preserved him from the mistakes into which some of our brethren have fallen in regarding the recent movements of the papal authorities as comparatively innocent, and led him to step forward promptly and zealously to enlighten his neighbours. His statements rest, however, in a very slight degree upon anything local or personal; they are substantiated by continuous reference to the recognized standards and confessions of the apostate church. The lectures are six: one on "Absolutism;" two on "Priestism;" one on "Dæmonolatry;" one on "Asceticism;" and one on the "Harmony of Prophecy and History, as to the Development of the Papal System." Mr. Davis understands his subject, and writes respecting it as an intelligent man writes when he is in earnest: we hope that his work will be read extensively. Its readers will obtain from it much seasonable instruction. We cordially agree with his remarks on the course that should be pursued by the enlightened opponents of the man of sin. "The true way to oppose Rome is by the spread of scriptural knowledge. And if this aggression lead us all to more earnestness in the dissemination of truth, it will prove as great a blessing to the land religiously, as the cholera has proved socially. It will lead us to consider the actual condition of the people, and to cleanse the refuges of ignorance and lies. Amongst these," he adds, "we shall not overlook Oxford."

Village Lectures on Popery; exhibiting the chief Doctrines of Romanism, and illustrating some of its Practices by Personal Observations made during a residence in Rome. By WILLIAM ELLIS, author of "*Polynesian Researches*," &c. London: Ward and Co. 16mo., pp. 218.

For this publication also, we are indebted to the impressions made on the mind of an English protestant sojourning among Romanists. Mr. Ellis, when in ill health some time ago, spent nearly two years in the south of France, and made a protracted visit to Rome itself in company with Dr. Harris. These lectures he delivered to a village congregation during a succession of Lord's day evenings at the close of last year, and he has now published them with some enlargement and occasional notes. They are well adapted to give to persons unacquainted with popery a clear and correct view of its nature, and to show them the entire absence of any scriptural foundation for its exorbitant pretensions.

Recollections of Forest Life; or, the Life and Travels of GEORGE COPWAY, *Chief of the Ojibway Nation.* London: C. Gilpin. pp. xii., 248. 12mo.

The Traditional History and Characteristic Sketches of the Ojibway Nation. By GEO. COPWAY. London: C. Gilpin. pp. x., 298. 12mo.

The first of these volumes gives an account of the introduction of Christianity among the tribe of North American Indians, of which the author is a chief, the conversion of his parents, and his own; and his subsequent call to the

work of the ministry. To this work he was set apart, and he has given us an account of his travels in the prosecution of it, together with some notices of the habits, customs, superstitions, councils, and the plans in operation to preserve the Indian tribe from destruction. These interesting details are followed by a geographical account of the regions which the Ojibway nation inhabits. The character of the second work will be easily understood if our readers will follow the subjoined table of its contents. The Country of the Ojibways—Their Origin according to their Traditions—Their Games, Plays, and Exercises—Wars with the Sioux—Their War with Iroquis and Western Hurons and with the Eastern Iroquis—Their Legends, Language, and Writings—Their Government and Religious Belief—Missions and Improvements—Early Discovery of the North West—The First Traders—The North American Indians in general. We have seldom perused any works of this description with more pleasure. Considering that their author was an Indian, and that his early life was spent in the woods of America, we have been struck with his intelligence, candour, and ability. The style is remarkably good; and bearing evident marks of being his own, inasmuch as it is constantly distinguished by the sententious, figurative, lofty, and picturesque—peculiarities which mark the Indian mode of expression. The information these volumes contain is very varied; it may be depended upon, and it is put forth in an attractive form. They cannot fail to awaken a lively interest in the fate of this peculiar race, who evidently possess high mental and moral qualities, which only want the general influence of Christianity to render truly noble. We can most cordially recommend these works to the notice of our readers.

Our State Church; her Structure, Doctrines, Forms, and Character. A Manual of Dissent. By W. R. BAKER, author of "*The Curse of Britain*," &c. London: B. L. Green. 12mo., pp. 243.

The object of the present work is not to assail churchmen who hold the great doctrines, and practise the essential duties of Christianity, but to direct attention to the *system* which they uphold, and of which they form a part. In the examination under the heads indicated in the title-page it is shown, that the so-called church of England has no merits which other churches do not possess; and that some things of which it boasts, are not merely blemishes but radical evils; rendering it an occasion of inevitable and incalculable mischief. Such a manual of dissent is likely to be of good service; and the manner in which the work is executed, as well as the price at which it is sold, alike commend it to our approbation.

The Pictorial Family Bible, according to the Authorized Version: containing the Old and New Testaments. With Copious Original Notes, by J. KITTO, D.D. London: W. S. Orr and Co. 4to. Parts I. and II. pp. 160.

The kind of information given by Dr. Kitto in his commentary is suitable for all classes of

the community. It is at once interesting to the young, and instructive to the learned. It cannot be circulated too extensively, and therefore a cheap edition like that before us ought to be welcomed. The price is indeed exceedingly low. It must however be carefully observed that the notes are reprinted from the original edition, not from the "Standard Edition" since published by Mr. Knight, in which they were revised by the author, and their number greatly augmented. The improvements which were then made seemed to us to be very valuable; but this will be found an excellent book for the multitudes who can spare thirty shillings but cannot afford to expend three pounds. This edition is also adorned with a profusion of woodcuts, including the imaginative illustrations of great events from pictures by celebrated masters, ancient and modern, which were omitted in the Standard Edition.

Addresses to the Young. Immanuel: Christ's Names, Titles, and Excellencies. By ALEXANDER FLETCHER, D.D. London: Partridge and Oakey. 16mo., pp. 195.

An attractive volume for the young: both in the manner in which it is got up, and especially in its contents. The names and titles of Christ are dwelt upon in alphabetical order; the present volume comprises addresses on those beginning with the four first letters. The style is enlivened by pleasing illustrations and anecdotes; and the life-giving truths of the gospel are faithfully presented to the mind, and pressed home upon the heart and the conscience.

The Danger and Destructive Tendency of Novel Reading. A Lecture delivered in the Oddfellows' Hall, Ramshotton, July 23rd, 1850, by the Rev. W. WALTERS, before the Members of the Ramshotton Sunday School Union, and Published at their Request. Preston: A. V. Myers. 16mo., pp. 15.

Were we to assign precedence to works in proportion to their costliness, we should not be able to advert to this publication at present; but it has happened to engage our attention, and we are in a condition to say that if usefulness is the quality which the reader prizes most, he will find more to gratify him in this tract than in many a thick octavo. It is a temperate and well-considered argument against the seductive but debilitating practice of novel-reading. After refuting the pleas usually urged in its favour, the writer shows that it is a criminal waste of time; that it causes a dislike of solid and serious reading; that it unfits for the duties of common life; and that novels generally give incorrect views of the Divine character and government, represent sin in false and dangerous lights, and therefore are calculated seriously to damage us in our capacity as candidates for an eternal world. We hope that an edition of this tract will be issued with the name of a London publisher on the title-page, as it deserves extensive circulation among educated young people, male and female. It affords us much pleasure especially as an earnest of what may be expected from Mr. Walters in future years.

A Second Issue of a Series of Pastoral Letters, as helps to those who fear the Lord, and that think upon his name, on the leading Doctrines of the Gospel and Ordinances of the Church of the Living God. Dedicated to the Church of Christ meeting in Soho Chapel, Oxford Street, by their Pastor, GEORGE WYARD: and through them to the Churches of God generally, as a medium of disseminating the truth of the Gospel, and teaching men the way of salvation. London. 12mo. Price 2s.

This volume contains a series of tracts which are also published separately at the price of one penny each. Our brother Wyard gives a greater degree of prominence, in his teaching, to the peculiarities of what is technically called Calvinism, than is given by most of the ministers of our denomination, and sometimes his phraseology is not in accordance with a refined taste; but there is nothing in these pages which seems to us to tend to antinomianism, or which should prevent our rejoicing very cordially in the success that has attended his ministrations. The subjects of the tracts are the Bible—the Being of God—Divine Sovereignty—Election—the Forgiveness of Sin—Justification—Sanctification—Perseverance—the Church of God—Baptism—the Lord's Supper—Ultimate Glory—Submission to the will of God. It is our opinion that while some of the churches have been injured by their attention having been drawn to one or two of these topics in an undue degree, others have suffered from a want of such acquaintance with them as would have been given by a comprehensively scriptural theology. The proportion in which they should be introduced into public ministrations must however be left to every pastor's conscientious convictions. The tract on the Sovereignty of God affords a specimen of important truth which, in our judgment, has of late years been too much overlooked.

The Compatibility between Divine Foreknowledge and Human Obediency. A Lecture by WILLIAM BARKER, Baptist Minister, Burslem. Delivered August 11, 1850. Birmingham: Swan Brothers, 45, Ann Street. 12mo., pp. 16.

To any persons who are perplexed with the representations made in scripture of the manner in which the human heart is hardened, we can cordially recommend this discourse on Isaiah vi. 9—12, as adapted to afford them relief and appropriate instruction.

The Voice of Scripture on the Worship of God in Public. By SPENCER MURCH, Minister of the Gospel, and Elder of a Church. London: Houlston and Stoneman. 16mo., pp. 49.

In the principles of this work, we cordially agree with the estimable author. In some of his deductions from those principles, we do not concur; but as his space has not allowed him to illustrate his meaning fully in respect to many of the details, so our space will not allow us to enter into an examination of them individually, as they are very numerous.

Flowers from the Holy Land : being an account of the chief Plants named in Scripture ; with Historical, Geographical, and Poetical Illustrations. By ROBERT TYAS, B.A., Queen's College, Cambridge ; and Fellow of the Royal Botanic Society of London. With Twelve Coloured Groups of Flowers, Designed and Coloured by James Andrews. London : Houlston and Stoneman. 16mo., pp. 198.

An elegant volume for the drawing-room table, adapted to elucidate and promote the perusal of the best of all books.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Life and Immortality brought to Light through the Gospel. A Funeral Discourse on the Decease of the Rev. Algernon Wells. By the Rev. T. BINNEY. To which is prefixed, the Funeral Address, by the Rev. H. F. BURDEN, D.D., with an Appendix, containing the Resolutions of the Committees of various societies on the event. London : Jackson and Walford. 8vo., pp. 68.

Services occasioned by the Death of the Rev. John Pye Smith, D.D., LL.D., F.R.S., and F.G.S. Comprising the Oration at the Interment, by the Rev. GEORGE CLAYTON ; and the Funeral Discourse by the Rev. JOHN HARRIS, D.D. Published by Request. London : Jackson and Walford. 8vo., pp. 55.

The Tenderness of Jesus Illustrated. By the Rev. J. W. RICHARDSON of Tottenham Court Chapel, London. London : J. Snow. 24mo., pp. 53.

A Tract on Infidelity. Being the substance of a Lecture delivered in Tuthill Stairs Chapel. By the Rev. THOMAS PORTINGER. London : B. L. Green. 16mo., pp. 24.

The Advantages now possessed by the Working Classes of this Country for Social Advancement. A Lecture delivered at the Mechanics' Institute, Southampton Buildings, London, on Tuesday Evening, Nov. 6, 1849, and in the Royal British School Room, Cowper Street, City Road, on the following Friday Evening. By the Rev. GEORGE SMITH. At the Request of the Congregational Union. pp. 23. Social Improvement among the Working Classes, affecting the entire body politic. By JAMES WILLIAM MASSIE, D.D., LL.D., M.R.T.A., Secretary to the Board of British Missions, London. Second Lecture of the Course. By Request of the Congregational Union of England and Wales. pp. 32. The Political Franchise a Public Trust, demanding an Intelligent and Virtuous Care for the Public Good. A Lecture to Working Men. By EDWARD SWAINE. At the Request of the Congregational Union. Nov. 20 and 23, 1849, With an Appendix, on the Exclusion of Women and others from the Franchise. pp. 36. The Favourable Influence of Religion on the Intelligence, Liberty, Virtue, and Prosperity of States. Being the substance of a Lecture to Working Men delivered at the Mechanics' Institute, Southampton Buildings, on Tuesday Evening, Nov. 27, and repeated in the Cowper St. Institute, Finsbury, on Friday Evening, Nov. 30th, 1849. By the Rev. ALGERNON WELLS. At the Request of the Congregational Union. London : Partridge and Oakley. 16mo., pp. 24.

History of England, for Junior Classes. With Questions for Examination at the end of each chapter. Edited by HENRY WHITE, B.A., Trinity College, Cambridge, M.A., and Ph.D., Heidelberg, author of the "History of Great Britain and Ireland." Edinburgh : Oliver and Boyd. 16mo., pp. 187.

A Guide to the Pronunciation, Signification, and Geography of Scripture Proper Names. By the Rev. J. THOMPSON, M.A., St. John's College, Cambridge, author of "A Guide to the Study of the Pentateuch." New Edition. London. Houlston and Stoneman. 24mo., pp. 16.

The Lives of the Popes. Part I. From the Rise of the Roman Church to the Age of Gregory VII., A.D. 100—1046. Monthly Series. London : R.T.S. 24mo., pp. 192. Price 6d.

The Eclectic Review. Edited by THOMAS PRICE, LL.D., and the Rev. W. H. STOWELL, LL.D. March, 1851. Contents. I. Denistoun's Memoir of the Dukes of Urbino. II. Pulpit Eloquence : Bourdaloue and Massillon. III. Elizabeth Barrett Browning's Poems. IV. History of Ancient Art among the Greeks. V. Snow's Arctic Regions. VI. Rehner on Musical Composition. VII. Lord Holland's Foreign Reminiscences. VIII. Ultramontaniam. IX. The Taxes on Knowledge. Review of the Month, &c., &c. London : Ward and Co. 8vo., pp. 81.

The Naturalist ; a Popular Monthly Magazine. Illustrative of the Animal, Vegetable, and Mineral Kingdoms. With Numerous Engravings. Conducted by BEVERLEY R. MORRIS, Esq., A.B., M.D., F.C.D. Part I. London : Groombridge and Sons. 8vo., pp. 24.

Familiar Things ; a Cyclopædia of Entertaining Knowledge. Being Useful Information, popularly arranged. Illustrated by Wood Engravings. No. III. March, 1851. London, 12mo., pp. 96. Price 2d.

The Elementary Catechisms. Cottage Farming. London. 24mo., pp. 64. Price 6d.

Stories for Summer Days and Winter Nights. Second Series. No. III. The Young Emigrants. No. IV. The Boy and the Book. London : Groombridge and Sons. 24mo., pp. 48, each.

Groombridge's Farm and Garden Essays. No. I. The Cultivation of Arable Land. London, 18mo., pp. 36. Price 4d.

The Christian Treasury : containing Contributions from Ministers and Members of various Evangelical Denominations. March, 1851. Edinburgh : Johnstone and Hunter. 8vo., pp. 95.

The Christian Journal, conducted by Ministers and Members of the United Presbyterian Church. March, 1851. Glasgow : R. Jackson. 8vo., pp. 57.

Half Hours with the Best Authors. London. 8vo., pp. 94. Price 6d.

The Herald of Peace. March, 1851. London. 4to., pp. 10. Price 4d.

The Jewish Herald and Record of Christian Effort for the Spiritual Good of God's Ancient People. March, 1851. London : Aylott and Jones. 12mo., pp. 26.

INTELLIGENCE.

AMERICA.

The following is a list of the baptist churches in New York and its vicinity, with the names of their respective pastors, taken from the New York Recorder of February 5, 1851 :—

NEW YORK.

- Norfolk Street Church—Norfolk Street, cor. Broome—Rev. T. Armitage, 152, Clinton Street.
- North Beriah Church, Macdougall Street, opposite Vandam—Rev. J. S. Backus, 699, Greenwich Street.
- Bethesda Church, Christy Street, near Delancey—Rev. N. B. Baldwin, 291, Broome Street.
- Zion Church, Pearl Street, near City Hall Place—Rev. J. R. Bigelow, 82, First Street.
- Olive Branch Church, Madison Street, cor. Montgomery—Rev. W. S. Clapp, 47, Gouverneur Street.
- First Church, Broome Street, cor. Elizabeth—Rev. H. S. Cone, D.D., 394, Broome Street.
- Twelfth Street Church, Twelfth Street, near Third Avenue—Rev. S. A. Corey, 250, Twelfth Street.
- Welsh Church, 141, Christie Street—Rev. Thomas H. Davies, 359, Twelfth Street.
- Broadway Church, Broadway, above Fourth Street—Rev. John Dowling, D.D., 6, Perry Street.
- Cannon Street Church, Cannon Street, near Broome—Rev. H. G. Eddy, 276, Madison Street.
- Laight Street Church, Laight Street, cor. Varick—Rev. Isaac Wescott, 13, Barclay Street.
- German Church, Avenue A, near Second Street—Rev. J. Eschmann, residence at the church.
- Union Church, Twenty-second Street, near Third Avenue—Rev. O. B. Judd, 59, East Sixteenth Street.
- Tabernacle Church, Second Avenue, near Tenth Street—Rev. E. Lathrop, East Nineteenth Street, near Second Avenue.
- Oliver Street Church, Oliver Street, near Chatham Square—Rev. E. L. Magoon, 184, East Broadway.
- Ebenezer Church, Avenue A, near Second Street—Rev. L. G. Marsh, 21, Avenue A.
- Shiloh Church, Twenty-ninth Street, near Ninth Avenue—Rev. L. Parmely, 148, West Twenty-eighth Street.
- Abyssinian Church, Anthony Street, near West Broadway—Rev. J. T. Raymond, 11, Dominick Street.
- Stanton Street Church, Stanton Street, near Forsyth—Rev. S. Remington, 186, Christie Street.
- Sixth Street Church, Sixth Street, near Avenue C—Rev. J. T. Seeley, 307, Ninth Street.
- South Church, meet with the Tabernacle church—Rev. Charles G. Sommers, 82, Madison Street.
- Mariner's Church, Cherry Street, near Rutgers—Rev. Ira R. Steward, 148, Cherry Street.
- Berean Church, Corner Downing and Bedford Streets—Rev. J. R. Stone, 170, Bleeker Street.
- Sixteenth Street Church, Sixteenth Street, near Eighth Avenue—Rev. J. W. Taggart, 168, West Seventeenth Street.
- Rose Hill Church, 130, Thirtieth Street—Rev. S. S. Wheeler, 130, East Thirtieth Street.
- North Church, Bedford Street, cor. Christopher—Rev. A. C. Wheat, 134, Christopher Street.
- Amity Street Church, Amity Street, cor. Wooster—Rev. W. R. Williams, D.D., 27, Grove Street.
- Providence, 472, Broadway—Rev. Samuel Wills, 120, Sullivan Street.

BROOKLYN.

- East Church, Skillman Street, near Myrtle Avenue—Rev. A. Haynes, Franklin Street, near Park Avenue.
- First Church, Nassau Street, cor. Liberty—Rev. L. Hodge, 219, Washington Street.
- Central Church, Bridge Street, near Myrtle Avenue—Rev. J. W. Sarles, 115, Clinton Street.
- Strong Place Church, Strong Place, near Harrison—Rev. E. E. L. Taylor, 329, Henry Street.
- Pierrepont Street Church, Pierrepont Street, cor. Clinton—Rev. B. T. Welch, D.D., 11, Schermerhorn Street.
- Concord Street Church, Concord Street, near Gold—Rev. Sampson White, 11, Chapel Street.
- First Baptist Church, Williamsburg, corner Fifth and South Fifth Streets—Rev. M. J. Rhees, 13, Washington Place.

First Baptist Church, Hoboken, Washington Street, corner Third—Rev. Josiah Hatt, Washington Street, near Third.

Union Baptist Church, Jersey City—Rev. Wm. Verrinder.

EUROPE.

HAMBURG.

The following extract of a letter from Mr. Oncken, bears date, Hamburg, March 12th, 1851 :—

Brother Köbner has been again obliged to proceed to Aalborg, (north Denmark) on account of the heresies of the Mormons, introduced there by an emissary from America. Nearly fifty of the members of the church there have been seduced. May our dear brother be successful in reclaiming them from their errors, and stay the further spread of sentiments equally repugnant to sound reason and the Holy Scriptures. When will the trials and difficulties to which we have been called in our connection with the churches in Denmark, end ? May God give us patience not to grow weary in well doing. Six believers were immersed here, on the last Lord's day in February, among whom is a dear boy eleven years old.

The intelligence received from various parts of the country, from our missionaries, is most gratifying, and the demand for more labourers is still encouraging. We have now six brethren with us for instruction, but so urgent is the demand for labourers, that we are almost tempted to send them forth immediately.

My fears that the persecutions would be renewed, as the reaction proceeded, and the constitutions granted to our people were trampled upon, begin, alas, already to be verified. Not only has brother Bues been banished out of Mecklenburg, on the pretence that he was not a native of that part of Germany, but the brother (sick) at Kletzin, at whose house the little church met for worship, has been threatened with a fine of one hundred thalers, eventually imprisonment, if he persisted in continuing these religious meetings at his house. He has appealed to the grand duke, and we must now wait the result. Happy ! thrice happy England ! oh that the Christians there knew how to value their religious liberties ! When will the rulers of the earth desist from this cruel, unnatural, and wicked attempt to crush that cause which will ere long crush every opposing element, to raise its victorious standard on the very summit of the globe !

NEW CHURCH.

BURWELL, CAMBRIDGESHIRE.

On Tuesday evening, January 7th, 1851, twenty-five individuals, formerly members of

the baptist church at Soham, were formed into a distinct Christian society in this village.

The service was commenced by brother Cantlow of Isleham, with reading the scriptures and prayer. The letter of dismission having been read, brother Cooper of Soham formed the parties into a church, by giving to each the right hand of fellowship. A unanimous invitation to the pastorate was then given to brother Ellis, who has been occupying the pulpit very acceptably during the last eighteen months, and he intimated his acceptance of the same. Three of the friends were then chosen to officiate as deacons ; and brother Cooper delivered an address on the duties of the members to their pastor, to each other, and to the world ; brother Cantlow followed with a brief address, and the service was closed with prayer and praise.

Our brother commences his pastoral engagements with very encouraging prospects. All present were deeply interested, and united in the prayer of the Psalmist, "Save now, I beseech thee, O Lord : O Lord, I beseech thee, send now prosperity."

ORDINATIONS.

WOODSIDE, GLOUCESTERSHIRE.

The Rev. H. Webley, late pastor of the baptist church at Bradford, Wilts, and father of Mr. Webley of Haiti, has removed to Woodside, Little Dean, Gloucestershire, having taken charge of the church there, vacant through the death of the late Mr. Hume.

RIDDINGS, DERBYSHIRE.

Mr. J. P. Barnett, of the baptist college, Bristol, having accepted the unanimous and cordial invitation of the baptist church in this place to become their pastor, commenced his labours amongst them on Lord's day, March 16th, with many promises of happiness and success.

RECENT DEATHS.

RICHARD BOOTH, ESQ.

The record of a good man's life is ever fruitful to the earnest and devout mind of interest and instruction. It is to such sources as this the Christian repairs to gather incentives to activity in the divine life, to learn confidence in the paternal government of God, and to trace out the chain of incident by which the sufficiency of the Saviour's atonement, the sanctifying influence of the Spirit, and the certainty of the divine promises can be satisfactorily established. But as he proceeds he will not fail to mark whatever there may be in the moral development

of the subject of his study, either worthy of imitation, or a defect to avoid.

The subject of the following rapid sketch was born at Coventry, March 2nd, 1761. His father was a respectable tradesman; but he died when his son had reached seven years of age. Whatever property his father had possessed, it devolved to his children by a former marriage, so that Richard was left dependent on the industry and solicitude of his mother.

His father attended the unitarian chapel; but from his mother he learned the principles of vital Christianity. To the teachings of that mother he would often recur; and when memory had cast away much of the accumulated stores of more recent time, he would repeat the 119th Psalm of Dr. Watt's version, "Oh that the Lord would guide my ways," &c., with a grateful retrospect towards her maternal piety and care. Nor does the memory of a pious mother ever die in the heart of her son. He remained with her until his fourteenth year, when, having by his activity and the propriety of his general deportment, attracted the attention of some influential parties, he was bound apprentice to a cabinet-maker. He entered on business when the term of his engagement expired with good prospects of success; for his industry and ability gained him many friends. And from that time he gradually advanced to that honourable social position, adorned by him with integrity and Christian virtue through a protracted life.

His religious character was now maturing. He remained contented but for a short time with the sentiments of the religious society to which his father had belonged. Invited by his brother to hear at Vicar Lane chapel the Rev. Mr. McNeile, of the independent denomination, his conscience was arrested on that same night by the text of the preacher,—"When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God." 1 Thess. ii. 13. Weary of guilt he did not long hesitate to accept the doctrine of the cross; and he hailed the offer of redemption through the Saviour's blood, as life from the dead. He was soon after received into communion with the church meeting in that place. But in the course of a few years, convinced of the duty of adult baptism, he joined the particular baptist congregation, at Jordan Well chapel; and in 1789, he and his beloved wife were baptized and added to the church there, under the pastoral care of the Rev. John Butterworth. It was thought desirable, in 1793, to erect a more commodious place for worship, and on that occasion our late venerable friend, in connexion with the late Henry Butterworth, Esq., contributed their united efforts towards the erection. From that time he commenced the course of unwearied liberality and self devotion towards

that Christian society which never ceased until his death. Soon after the completion of the chapel he was chosen one of the deacons of the church, and so continued through life, an honourable and consistent example to all. From his regular attendance at all services of the week, as well as of the sabbath, and from his spirit of conciliation and benevolence, he was worthy of all imitation. For a period of fifty years he discharged the service of the desk; nor will the venerable form of the aged disciple be soon forgotten by many, who listened while he directed the melody of the service, his voice and judgment being well adapted to it.

But it is with his character through this long life we have most concern. It would be needless to refer to his success as a tradesman, did we not discover, in conjunction with increasing business, and the confidence of his fellow townsmen, to which many public works bear ample testimony, a growth in wisdom, and a recognition of responsibility of the highest kind: nor are we at liberty, when such examples of rising prosperity, and equally increasing piety, challenge the imitation of young Christian tradesmen now, to cast them carelessly aside. They prove the possibility of conforming equally to the several precepts of the apostle, "diligent in business," "fervent in spirit."

Of his benefactions to the necessitous we need not speak. His talents for business qualified him to be the guide of any who might seek his counsel, while his natural generosity of mind, superadded to the vivid recollections of his own early struggles, prompted him to emulate the kindness by which his own first efforts had been aided.

It was often his desire that he might survive his dependent and aged relatives; and that desire was signally granted.

We have already spoken of his ready support to the cause of Christian truth. It was a spirit of self-consecration, that at once dictated, and if we may inoffensively use the expression, added a grace to his donations. His views of the believer's responsibility were in harmony with the sentiments of the gospel, "Ye are not your own." Impressed by such a conviction he did what he could; but at the same time it taught him the humility which will never let "our left hand know what our right hand doeth." His house was a welcome home to many, whom labours of philanthropy or religion brought to the city; and though his education was substantial rather than accomplished, his native strength of intellect raised him to the dignity of an intelligent and respected host.

It must not be forgotten, however, that much of the excellence of the deceased was the result of a natural moral bias. His character, presenting as it did so great an evenness of temper and disposition, was the result of gospel principles acting upon affections

originally benevolent. Had he never been a Christian, he would have been in many respects a highly generous and estimable man; but religion softened, regulated, and matured what was already lovely in its first development; and while we gratefully ascribe the excellency of his character to the grace of God, we cannot but reflect that religion had little original asperity to control.

It may be supposed that the closing days of so eminent a servant of Christ, would be marked by many illustrations of the power of divine grace to prepare the soul for heaven; and those whose privilege it was to watch him to the end of his course, did not fail to admire the supremacy of sanctifying truth. Even in the midst of a gradual decay of the mental and physical powers, so great as to leave him absolutely dependent on the unwearied and sympathising care of one who had been his companion in life for more than thirty years and who now survives to mourn his loss, the maturity of his moral powers was highly conspicuous. "Though our outward man perish the inward man is renewed day by day." It was with him as with the ripening corn; the drooping head is but an indication of the full and precious grain "already white unto the harvest," illustrating the truth, that old age, though it may be the decay of mental vigour, is the maturity of the affections. His attention could be at once aroused by the mention of religion. When his memory failed to recall objects of mere transitory interest, he retained a recollection of scripture and the Psalms of Dr. Watts to the end. For a long time previous to his death he could not conduct the devotions of his household, which was a constant lamentation to him when any Christian friend called upon him.

He gradually sank to death overborne by the weight of increasing debility, and on sabbath day, December 22nd, 1850, in the 90th year of his age, he calmly fell asleep. On the following sabbath morning, his son-in-law, the Rev. T. Dix, of Earl Shilton, delivered to an attentive audience a suitable and impressive discourse in Cow Lane Chapel, founded on Heb. vi. 12,—"That ye be not slothful, but followers of them who through faith and patience inherit the promises." And in the evening his death was improved by the Rev. Mr. Delf, at the independent chapel in West Orchard.

His memory is one over which a large circle of friends will long linger with emotions of pleasing interest and fond regret. His loss has left a vacancy in his family that no lapse of time can refill; for the present actors in the busy scene of life are themselves too rapidly passing away; but the prospect of a speedy reunion in our Redeemer's kingdom wipes away the tear of gentle remembrance; for there, death shall no more invade the association, nor disturb the joy.

Again has another of Christ's servants been gathered to his rest and reward; and in the morning of the resurrection he will be of that number of whom the Redeemer has said, "Whosoever liveth and believeth in me shall never die."

MRS. WIGNER,

Wife of the Rev. J. T. Wigner of Lynn. The subject of this brief notice was the daughter of George Ovenden, Esq. now of Rosebury Place, Dalston. She was born at Hoxton, April 8th, 1821, and died Feb. 7th, 1851, to the inexpressible grief of her bereaved partner, and amidst the regrets of the numerous members of the church of which she was so beloved and useful a member. Were it not for the "life and immortality" of the gospel such painful bereavements would overshadow the weeping partner, children and friends, with a rayless impenetrable cloud. But the religion of which she was so eminent an example induces patient resignation to the dispensations of unerring Providence, and inspires a "lively hope" of re-union in a better world.

The dear departed was blessed with pious parents, whose daily concern was to sow the seeds of divine and saving truth in her tender mind, nor were their prayerful efforts in vain. It pleased God to remove to the realms of bliss her truly excellent and devoted mother, when she was only six years of age; but at this early period her views of scripture, and her desire to soothe the bleeding heart of her surviving parent, were of a nature far beyond her age, of which one instance may suffice. Her father well remembers that on the morning of his bereavement, as he was weeping under his loss, this dear child, looking at him very earnestly said, "Do you think my dear mother loved the Lord Jesus Christ?" and being answered in the affirmative, she said with emphasis, "Then my dear mother is now living in heaven, for those who love Jesus Christ never die," and to confirm the consolatory truth, she turned to her bible and pointed to that most appropriate passage, John xi. 25, "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live and whosoever liveth and believeth in me shall never die, believest thou this?" The good seed thus sown by her departed mother, was kindly and successfully watered and matured by a pious mother-in-law, who in about a year afterwards succeeded to watch and rear this tender plant of grace; and associated with the divine blessing, that pious care was richly recompensed by the evident advancement of this youthful disciple in spiritual knowledge, and a blessed experience of the "love of Christ shed abroad in her heart by the Holy Ghost."

At about sixteen years of age she was

received into fellowship with the church at Maberly Chapel, to the entire satisfaction of the esteemed pastor and the members of that community. Having thus given herself to Christ by a public avowal of her discipleship, she entered also with her whole heart into the delightful work of a Sunday school teacher, and in every other way within her reach she sought to make known to others the Saviour whom she loved.

At the age of about twenty-one years she was united in marriage to the Rev. J. T. Wigner, and the grace of God which she had so exemplified under the parental roof and in the church of God, was as beautifully and unostentatiously evinced in the pastor's wife. Our dear brother's loss is irreparable; amidst all the corroding cares, the crushing anxieties, the heart's sorrows, which more or less are inseparable from the pastoral office, he found in the meekness, the piety, the discernment of his partner, a never-failing solace; as for example, when smarting under the infliction of some unprovoked and undeserved injury, she would bind up the broken heart by saying, "Well, let us do by it as the disciples of John did with his mangled body, *'bury it, and go and tell Jesus.'*"

For several years an organic disease of the heart occasioned her much suffering, notwithstanding which, such was her love to the means of grace, that when many, less afflicted, would have felt justified in remaining at home, she persevered in a manner which showed that she loved the house of God and the place where his honour dwelleth.

An anxious Christian parent herself, she felt a great interest in conducting a "mother's class," in which she inculcated the maternal solicitude for the spiritual welfare of their children of which she was herself so bright an example. She also conducted a bible-class composed of the young, and in every possible way sought to be a fellow labourer with her husband in the work of the Lord. But valuable as were these fruits of grace to her family and the church, they were but ripening to be gathered for the paradise above.

Her last short season of suffering was characterized by that gentleness of spirit and holy faith, which she had so uniformly manifested through life. On the day of her decease, her kind and pious physician, observing that human skill could no longer avail, congratulated her on the happy transition she would soon experience from her present suffering to the rest of heaven, she said with a smile of calm acquiescence, "O yes! I rest in the Lord and wait patiently for him," with other sweet words expressive of her inward peace and Christian hope. Soon after this, expressing her intense affection for her husband, and her grateful acknowledgments for his constant and unwearied kindness, while supported in his arms, she reclined her head on his shoulder and glided into

heaven. Her mortal remains were deposited in Abney Park cemetery, and her funeral sermon was preached at Stepney Chapel, Lynn, to a crowded and sympathizing assembly by the Rev. C. Elven of Bury.

Nothing could exceed the kindness manifested by the whole church under this affecting dispensation. She was loved by all who knew her. But better than all, she was loved by that Saviour whom she loved in return, and through whose perfect work she is now a glorified saint in heaven.

TO THE MEMORY OF HARRIET,
THE BELOVED WIFE OF THE REV. J. T. WIGNER,
OF LYNN,

WHO DIED IN THE HOPE OF THE GOSPEL,

FEBRUARY 7, 1851,

AGED 30.

WRITTEN AFTER SERMON FROM JOHN XI. 11,

BY THE REV. C. ELVEN.

(Metre, Pope's Ode.)

FRIEND of Jesus! fare thee well,
Speed thy flight, with him to dwell.
While his voice, to calm our weeping,
Cries, "She is not dead, but sleeping."

Mourners, then, your sighs refrain,
That precious dust shall live again.

Hark! what heav'nly lutes I hear,
Seraphs' notes are thrilling there,
Her meek spirit now they greet,
Bathed in bliss at Jesus' feet;
Here was shed the sufferer's tear,
But all is rest and rapture there.

Yet who would stay affection's tide,
Since "Jesus wept" when Lazarus died;
See how he loved his friend!
And by his boundless power and might
He will our severed hearts unite
In joys that ne'er shall end.

MR. JOHN BOWES.

Died, at St. James's Place, Hampstead Road, on Lord's day morning, 16th February, 1851, Mr. John-Bowes, in the seventy-ninth year of his age. In him was exemplified the language of God to Abraham, Gen. xv. 15, "And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age." For amid many vicissitudes and a lengthened painful bodily affliction his mental powers retained their freshness and vigour to the last, and his hope in the salvation of the Lord was steady and fruitful, presenting to those who were more immediately around him, and who were blessed with his conversation and prayers, the portraiture of the privileged character described by the prophet, Isaiah xxvi. 3, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." His theme was the wonderful love of God to guilty

men, the constancy and riches of divine mercy to him who deserved it not. His hope was Christ,—the person, the atonement, the intercession, the presence, the glory of Christ, were themes of which he could say, "By these men live, and in all these is the life of my spirit." His end was calm as a summer's eve.

"His God sustained him in his final hour,
His final hour brought glory to his God."

MR. THOMAS HAWKINS.

On Lord's day morning, March 23rd, at his residence in Barnsbury Street, Islington, aged 49. Mr. Hawkins was for several years a highly esteemed deacon of the Baptist church in Devonshire Square, London. He had been laid aside from active life for twelve months, but he was ultimately separated from his beloved family and friends in a very sudden manner.

Mr. Hawkins's efforts for the improvement of Congregational psalmody have been extensively known and appreciated. To his taste and talent were mainly confided the selection and arrangement of the tunes inserted in the Psalmist; a publication which, as the first of modern efforts in that direction, deserves the more distinct notice. In the preparation of this work he was kindly aided by many eminent musical composers, as a mark of the high personal respect in which he was held by them. The preface to that publication was from his pen; and it embodies such correct and refined views of devotional psalmody, that, taken in connection with the time and circumstances under which it was written, it will be his memorial to distant time. The sterling integrity of his character, and the unaffected sincerity of his piety were fully appreciated by an extensive circle of friends.

MISCELLANEA.

MARRIAGE LAW.

It is the will of the Lords Spiritual and Temporal in Parliament assembled, that the dissenters of England should still be subjected to that portion of the canon law which prohibits the marriage of a widow with the unmarried sister of his deceased wife. Another illustration has been afforded of the incompatibility of an established church with religious freedom. The archbishop of Canterbury moved on the 25th of February that the bill for removing the restriction should be read that day six months, in which he had the honour, such as it is, to be seconded by the bishop of Exeter, and supported by the bishop of London. The last-mentioned prelate did however kindly point out a remedy for existing evils. He said, according to the report in *The Times*, after uttering other things equally wise, that "There had been many marriages celebrated in violation of the

present law; but the proper way to meet the evil was not to relax the law, but to give those people more education—to send among them clergymen and teachers, and to instruct them in the great fundamental principle of obedience to the laws." The archbishop's motion was carried by a majority of thirty-four. The number of signatures attached to petitions for the removal of the restriction were 136,424, beside 30,000 which were too late to be presented before the debate came on.

SHIRLEY, NEAR SOUTHAMPTON.

A very interesting tea meeting was held in the school-room at Shirley, on Tuesday evening. The attendance was overflowing. The report stated that union and zeal, and fervent devotion, have characterized all the movements of this people in the past year. The services of the Sabbath, and the administration of the Lord's-Supper, on open communion principles, had been regularly and gratuitously sustained by baptist ministers, and other friends from Southampton.

The room had been twice enlarged in the last year, and yet is much too small to admit all who desire to attend. The Sunday-school has in regular attendance more than fifty children, and might be greatly enlarged if the accommodation would permit. The assembly all felt that a new and enlarged place of worship was necessary, and the ministers present pledged the utmost of their ability in support of the object, and promised immediately to send forth a circular, hoping it might meet the attention of those wealthy members of the Christian church whose sense of responsibility to God leads them to seek opportunities of efficiently promoting his cause in the world.

To such the circulars will speedily be addressed and commended. Resolving that no expenditure shall precede the obtainment of funds, the Revs. T. Morris, A. McLaren, W. Yarnold of Southampton, and T. Burt of Beaulieu, have undertaken this case, and a Trustee Committee is formed to guarantee the faithful appropriation of monies collected and the security of the place for the worship of God hereafter.

SCHOOL FOR THE SONS OF MISSIONARIES.

A plan has been forwarded to us, proposing to provide, in a suitable locality, a Home for the Sons and Orphan Boys of Christian Missionaries; to unite, under the management of a competent principal and matron, thorough domestic comfort, with suitable elementary instruction and religious training; and to afford to the elder boys, while resident in this home, a superior education in some collegiate or other eligible institution.

Contributions will be thankfully received

by the several members of the Committee, of whom a respectable list is given, which includes the names of Messrs. Trestrail and Underhill, of our own body. The Rev. J. J. Freeman, Mission House, Bloomfield Street, acts as secretary, and Messrs. Hankey of Fenchurch Street, are mentioned as the bankers.

FANCY SALE IN AID OF THE SCHOOLS FOR THE SONS OF MISSIONARIES.

The Ladies' Committee of the late bazaar on behalf of the Girls' Mission School at Walthamstow, beg to thank their friends for their very kind co-operation on that occasion, and to inform them that, as the result, £1000 has been funded in the names of four trustees, and the articles left have been appropriated to the benefit of schools in mission stations abroad. Encouraged by the success of that effort, the same Committee intend holding another bazaar in May or June next, for a kindred institution, viz. The Boys' Mission School, believing that many who may visit the exhibition will be interested in this object.

Contributions of useful and ornamental work, clothing for the poor, Irish knitting, paintings, drawings, music, prints, books, autographs, minerals, shells, flowers, fruit, botanical specimens, or any light articles of manufactured goods, forwarded either to the London Missionary Society, Bloomfield Street, or to the Baptist Missionary Society, Moorgate Street, addressed, "for the boys' mission school," will be thankfully acknowledged; as will also pecuniary assistance, which may be sent directed to either of the secretaries.

THE NEW ASYLUM FOR INFANT ORPHANS, STAMFORD HILL.

We are informed that her majesty the queen has been graciously pleased to patronize this institution, by presenting the sum of two hundred and fifty guineas to secure to H.R.H. the prince of Wales, the right of presentation to one bed for life.

THE GREAT EXHIBITION.

At a meeting of a few gentlemen convened at the Guildhall Hotel on March 5, 1851, for the purpose of considering the desirableness of providing extra English sabbath services for our own countrymen from the provinces, and also for our American friends, who may be visitors to the Great Exhibition during the ensuing summer; James Nisbet, Esq., in the chair; it was resolved—

"I. That it is highly desirable to make such provision, and to secure the use of Exeter Hall for the purpose.

"II. That such services be conducted by accredited evangelical ministers of the several denominations.

"III. "That in order to meet the expenditure which will be incurred in the conduct of the projected services, a subscription be opened, and that Samuel Morley, Esq., be requested to undertake the office of treasurer, and Mr. R. W. Cooke the office of secretary.

"IV. That the following gentlemen be appointed a committee, to carry the foregoing resolutions into effect:—

PETO, S. M., Esq., M.P.
NISBET, JAMES, Esq.
HITCHCOCK, G., Esq.
KEMP, G. T., Esq.
SWAINE, E., Esq.
SPICER, JAMES, Esq.
TRITON, JOSEPH, Esq.
MARTIN, MARCUS, Esq.
GROUCCOCK, R., Esq.
STURT, H., Jun., Esq.
HAMILTON, W., Esq.
FINCH, JOHN, Esq."

As a large expenditure will be incurred, subscriptions are respectfully solicited, and will be gratefully received by the treasurer, any member of the committee, or by the secretary, Mr. R. W. COOKE, 22, Bread Street, City.

The following ministers have kindly undertaken to preach during the month of May:—Hon. and Rev. Baptist Noel, Revs. T. Binney, W. Brock, J. Aldis, G. Smith, Drs. Hamilton, Beaumont, and Stoughton.

RESIGNATION.

Mr. Carpenter, formerly of Somers's Town, London, informs us that he intends to resign his pastoral charge of the baptist church, Eye, Suffolk, and is open to invitation.

COLLECTANEA.

THE PAPAL AGGRESSION.

We sum up our review of these various publications by frankly observing, that those persons appear to us to be greatly in error—*far behind* in their intelligence and in their love of religious freedom—who, on the one hand, treat the great controversy of our day as one of slight moment, or of mere party rivalry; or who, on the other hand, expect that the truth of the gospel is to be *defended by acts of parliament*. The pretensions of the papacy are partly such as relate to religion, and partly such as relate to *political power*. The former pretensions we propose to deal with, increasingly, in the use of moral and spiritual means alone; for the latter, the ULTRAMONTANE POLICY, the papal as distinguished from the Roman Catholic—*power as distinguished from opinion*—can be dealt with only in one way, and that is, *by wise laws impartially and vigorously enforced, as the will of an enlightened, free, strong and resolute nation*. We shall see whether the imperial parliament is prepared for this. —*Eclectic Review for March*.

SUBREPTITIOUS REQUESTS.

In those countries which adopt the *Code Napoleon*, and we believe in Scotland, the

dying are protected by law against the importunities which may prevail upon them in their weaknesses to dispose of their property for charitable or church purposes. It ought to be so here. For ourselves, we hold that no bequest, or deed, for the benefit of any religious establishment, or for the maintenance of any opinion, should be held valid by law. The world, however, must advance very considerably before it will be prepared to receive this doctrine. Meanwhile, there cannot be any necessity for leaving the power of testamentary disposition so unlimited and unguarded as it is in this country. We ask for no statute bearing upon bequests to Roman Catholics exclusively. We would include all sects, and declare invalid every legacy or deed, *inter vivos*, for religious and charitable ends, which was not executed at least twelve months prior to the decease of the party making it.

This is the kind of legal protection needed against papal encroachments, and here it would prove effectual. We may legislate against the assumption of ecclesiastical titles; or in vindication of the queen's supremacy; or to cripple church organization, or to prevent synodical action; but our laws, besides being tyrannous, will be of little or no avail, and the errors we aim to suppress, like camomile, will grow the more they are trampled on. But parliament can and ought to watch strictly over the transference of property, and interfere wisely for the assertion of personal freedom. If instead of vindicating the exclusive honours of our hierarchy, Lord John Russell had proposed a series of measures protective of British subjects from incarceration in religious houses, and British property from clerical rapacity, he would have much better served his country, whilst he would not have perilled either his reputation or his government. The late agitation, and the crisis which has arisen out of it, may possibly point the way to some useful restrictions upon priestly influence, and the case of *Metaire v. Wiseman* comes just in time to give a salutary and practical direction to men's thoughts, and to show where parliament can do good service, as the measure of Lord John Russell shows where its labours are necessarily lost.—*Nonconformist*, March 12.

FOREIGN PROTESTANTS.

In reading the *Evangelical Christendom* for this month, we find highly important communications from Lombardy and Portugal. As our readers generally may be presumed to possess this periodical, which passes into the hands of most persons interested in the religious state of Continental Europe, we shall not repeat the details, but merely offer a few words of observation on the facts, which are briefly these:—That in Milan two congrega-

tions of protestants assemble in a private house, where they unite in worship in the German and French languages, but not yet in Italian, the language of the country; and that in Lisbon a similar congregation of Portuguese has been dispersed, and distribution of bibles and religious tracts suspended, in consequence of recent laws relating to the press and to religion. In Milan, evangelical worship is not recognized by law, because there are not 100 families belonging either to the Lutheran or Calvinist communion, although there are several protestants of various countries and confessions; perhaps sixty or eighty families, without fixed residence, exclusive of some English families. But because the number of 100 families of the same communion, either Lutheran or Calvinist exclusively, is not to be produced, and no other protestants are acknowledged by the existing law, the German, French, and English worshippers are only allowed to meet together by the condescendingly gracious sufferance of the Austrian government, who will only allow them to pray under the condition of doing so "without ostentation," that is to say, without daring to be seen or heard as an established congregation or church in the city of St. Ambrose. The slightest departure from this most humiliating and injurious position would expose them to instant application of the law, with its penalties of imprisonment or banishment, and confiscation. Pettish as Austrian authorities may now and then show themselves towards the priests, these *aman-tium iræ* promise nothing to the protestants. Their trembling submission is agreeable to both, and as long as they are in that lowly attitude, they may be suffered to exist, but no longer.

The question then arises, whether the British government can do anything for foreign protestants, by means of diplomatic negotiation or international treaty. This is not the moment wherein to speculate on what the government of England *will* do; but we may still call attention to the question of what it *could* or *might* do. Don Vicente Gomez y Tojar, writing from Lisbon—where he is, as we believe, in the service of the Society for Promoting Christian Knowledge;—fancies that protestant states might unite in requiring their popish neighbours to surrender to Great Britain all proselytes to protestantism. He thinks that the Evangelical Alliance might petition parliament (or government), "That a law may be established for naturalizing all priests and other ecclesiastics, and also secular persons among the Roman Catholics of any nation who should embrace the protestant faith, in any of its different forms, and wish to live under the protection of Britain, in the same manner as the Roman Catholic governments do, as respects Moors, Jews, and infidels who may wish to embrace Romanism." Don Vicente does not know that this

would be repugnant to the law of civilized nations, and more repugnant still to the spirit of evangelical Christianity; nor does he remember how this practice of Romish governments, in regard to Jews and Moors, originated, and what a fearful doctrine of persecution it involved; neither does he seem to reflect that, besides adopting all sorts of proselytes abroad, we should have to give up Roman Catholics at home to a jurisdiction of their own, which is just what they now desire us to do.

There are, however, two measures which British Christians ought to ask and to demand. They should ask for the good offices of their own government on behalf of persecuted brethren in all nations. There was a time when our own and other protestant sovereigns did interpose their energetic and effectual remonstrances. Our own William IV. and the King of Prussia so interposed for the Zillerthalers in 1837. They should demand entire liberty of worship, without the slightest restriction of any kind, for all British subjects, everywhere, cautiously refraining from any demand which would interfere with the civil independence of other nations, but requiring an entire reciprocity of religious liberty. The English in Milan, for example, should be as free to worship God in a church of their own, as by a special treaty are the English at Lisbon.—*Christian Times, March 8.*

IRISH EVANGELICAL SOCIETY.

In the *Patriot* of March 24, we find an account of a meeting in Manchester, in which Dr. Massie, the secretary of the society, made the following cheering statement:—

“He was glad to tell them the society was now in a position to carry out their views. When he first accepted office as its secretary, the society was plunged in debt, and had it not been for the liberal guarantee given by four of its staunchest friends to the bank, which enabled him to get an advance of £2,000 to pay off its debts, some of which had been a disgrace to it, there could have been no efficient operation. However, he was now glad to tell them that not only had this loan been obtained to pay off old debts, but that two months ago every penny of the loan had been repaid. One means of relieving the society had been the removal of inefficient and non-effective agents in the rural districts of Ireland, who had been dependent on its funds with little or no advantage. They had thus commenced by reducing the society’s expenditure within its income, whilst they were preparing to increase its income, in order to add to its power and means of usefulness. They had, however, till now, been obliged to refuse appointing ministers to important stations, because they had not the funds requisite.”

THE LATE DR. JOHN PYE SMITH.

Dr. John Pye Smith was born at Sheffield in the year 1774; and was the son of Mr. John Smith, a bookseller. Indications of piety, of great mental activity, and of an ardent thirst for learning, early distinguished him. Parental and family influences favoured the development of these qualities. In accordance with his desire for the Christian ministry, his education was early turned into a specific direction; and, at a suitable age, he became a student at Rotherham College, under the celebrated Dr. Edward Williams. When his own academical course was finished, his scholarship was so distinguished, that he was at once engaged to assist in conducting the classical studies of the college. Soon after, he was invited by Coward’s trustees to the classical tutorship of Wymondley College. And now appeared one of the qualities which characterized him through life—a readiness to sacrifice every temporal consideration to a sense of duty. He considered, whether he was right or wrong, that the mode of admission, at that time, to the advantages of the institution, was not favourable to its ministerial efficiency; and, failing to obtain the change he desired, he unhesitatingly abandoned the tempting prospect. His exemplary discharge of his official duties at Rotherham College, and the marked excellence of his character, led to his being invited, at the early age of twenty-five, to become classical and resident tutor of Homerton College. In January, 1801, he entered on the duties of the office. Shortly after, he was chosen to the theological chair, which he filled with untiring devotedness and the highest efficiency for the long space of nearly fifty years.

In 1803, he opened the college-hall for religious services on the Lord’s day. A little band of worshippers soon united in Christian fellowship, and invited him to become their pastor. He was ordained in 1804; and in 1811 the attendance was so much increased that larger accommodation became necessary. The use of this chapel—which had then been recently relinquished by the parties assembling in it for a new one—was obtained. And thus a place in which Dr. Price, Dr. Priestley, Mr. Belsham, and Mr. Aspland had successively ministered, began to resound again with the doctrines of the proper divinity, and the atoning sacrifice, of our Lord and Saviour Jesus Christ. At the close of the year 1849, Dr. Smith returned into the hand of this church the office of pastoral oversight which, at their request, he had assumed nearly forty-six years before.

Those who could best appreciate him will, I think, join with me in the opinion that his mind was not distinguished by any splendid or showy attributes. The daring in imagination, the metaphysical in reasoning, and the

inventive in theory, were unknown to him. But if his mental qualities were not marked by breadth and brilliance, they were characterized by strength and intensity. He united quickness of apprehension with great power of application, and patient inquiry. Remarkable retentiveness of memory, and the orderly distribution of his knowledge, placed the results of his immense reading at his ready disposal. His mind was a well-arranged library, in which he could easily lay his hand on whatever he wanted. And to these qualities he added—what is rarely found in so eminent a degree in this connexion—true originality. Not that which aims at the striking, or produces the singular; but that which denotes mental independence. Whatever he produced, brought with it, both in form and in style, the stamp of his own mind.

But more particularly, his course was marked by unintermitting mental activity. The range of reading and study which he sketched for himself and his pupils on his first coming to Homerton, showed a determination to circumnavigate, if possible, the entire globe of knowledge. Departments of science which were then only just beginning to attract attention, were already familiar to him. The German, French, and other modern languages, unlocked their stores of literature to him, at a time when the first of these especially was in this country, almost an "unknown tongue." Every new book of importance, however costly, was eagerly obtained, and laid under contribution in the cause of truth. And even when his growing infirmities compelled him to retire from official life, this thirst for knowledge remained unappeased. When he retired to Guildford, he entertained the hope of entering on an extensive course of reading in the ancient and modern languages.

Nor was this intellectual activity a life of mere abstraction, or of mental luxury. Dr. Smith valued knowledge for its useful applications. It has been said that "to write is to act." Each of his books was an act; and an act designed to meet a want. Whether he architecturally built up the "Scripture Testimony to the Messiah," like the ancient Tabernacle of Witness, or rebuked the flippant attacks of infidelity; whether he asserted the sacrifice and priesthood of Christ, exhibited the rules for the interpretation of prophecy, expounded the principles of the reformation, or enforced the claims of evangelical nonconformity, his aim was usefulness of the highest order. His great work, the "Scripture Testimony," is universally acknowledged to be one of the greatest modern achievements of sanctified learning. I have long thought of him in this connexion, as the Lardner of doctrinal theology. The correspondence, indeed, is traceable chiefly in the inductive method which each has pursued, and in the extremely cautious and candid spirit in which their respective inquiries are conducted. The pre-

ponderance of learning and reasoning is decidedly in favour of Dr. Smith.

But that which formed the master-key of Dr. Smith's character was his living piety. . . . To his devout spirit, the earth was a temple; and he bowed in adoration before the present God. His scientific investigations partook of the nature of worship. I speak on testimony on which I can rely, when I say, that his ministrations in this sanctuary never attained a greater elevation than when he was expatiating on the glorious attributes of the divine nature. The subject was congenial; and seemed to raise him to a mount of transfiguration from which he was loth to descend. Such was his filial confidence in God, that he was a stranger to all anxiety about earthly things and forebodings of the future. In an emphatic sense, he "walked with God;" and every part of his renewed nature was set free for the exercise, and strengthened by it. It consecrated all his learning. It kept him loyal to evangelical truth amidst many temptations to stray. It led him to insist on heavenly-mindedness as a prime qualification of a Christian minister. It invested his example with the power of a charm. It expressed itself in hourly ejaculations to God. Not only were his public intercessions rich, varied, and fervent; not only were his domestic prayers, especially (as I am informed) on the morning of the Lord's day, marked by peculiar pathos and closeness of communion with God; his habit of private devotion overflowed into his ordinary conduct. In this manner, he might be heard, unknown to himself, sometimes calling down blessings on his beloved friends, severally and by name; and, at others, pouring out his soul in direct adoration of the triune God. He moved from duty to duty in the spirit of prayer. This was the golden chain by which he linked his various acts together; and the whole to the throne of God. And this devotional spirit it was which gave to his character unusual symmetry and completeness; reminding us of the divine model which he copied, and shedding a halo and a beauty on his earthly course.—*Dr. Harris.*

ROMANISERS IN PARLIAMENT.

There is much that has not met the public eye in recent transactions among public men. It is not the "Irish revolt" which has paralysed the Minister in his attempt to legislate against the Papal Court. *There are more Romanisers than Romanists in Parliament.* There are men there, and among them proximate Ministers, who would not have Parliament legislate in respect to mother Church of Rome, because they fear that the people—the deceived and betrayed Protestant people—may demand that Parliament should deal with the party which is seeking to gain entire possession of the establishment, and to claim for it, or rather for the clergy, independence

and exemption from the interference of the Legislature. This party, with Mr. Gladstone at its head, would not have old Italian Rome dealt with, and its monstrous claims utterly denied, just because they mean to set up similar claims for their "Anglican Church," and to place the clerical corporation beyond the control of Parliament; pretending to a right divine, above all law, and a "spirituality" far too transcendental for a mere political assembly to dare to touch. The Romanisers in Parliament, then, are far more dangerous than those Irish members who are now openly told by the priests that they must be their delegates.—*Christian Times, March 22.*

THE CENSUS.

It may be useful to remind our readers, that the primary object of the census is to ascertain the number of all the inhabitants of

Great Britain and Ireland, and of the colonies, on the 31st of this month of March, in the first year of the second half of the nineteenth century. The Householders Schedule is entitled—

"List of the Members of this Family, of Visitors, and of Servants, who slept or abode in this house on the night of Sunday, March 30th." It requires the following particulars:—

- "1. Name and Surname. 2. Relation of head of family. 3. Condition. 4. Sex. 5. Age last birthday. 6. Rank, Profession, or Occupation. 7. Where born. 8. If deaf and dumb, or blind."

By the Census Act, persons refusing to give correct information, or wilfully giving false information, are subject to be brought before the magistrates and convicted in a penalty of from £2 to £3.—*Patriot, March 24.*

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

OBSTACLES TO THE SPREAD OF RELIGION IN LONDON.

SIR,—The highly interesting communications recorded in our Magazine, from our brethren in the East and West Indies, as to the success attending their labours in preaching the gospel, and in the distribution of the word of life, are tokens of the divine approbation; and will, I hope, tend to encourage every one interested in the cause of missions to increased prayer for continued and greater results. I have been especially impressed with those accounts where express reference is made to the large amount of the divine blessing upon the simple reading of the scriptures, in connection with earnest prayer for the influences of the Holy Spirit to rightly understand the will of God. Believing that results equally sanctifying would certainly follow similar efforts in our own beloved country, and particularly in our own great city, London, I venture to bring under notice two most powerful obstacles which the members of our London churches are constantly interposing towards an increase to their numbers from the world. I regard the widely spread disregard of the Lord's day in London by professing Christians of all denominations as a chief impediment to the want of success in the conversion of sinners, by the means and machinery now in operation.

I am not unaware of the many valued ministers, city missionaries, Christian Instruction Society's agents, sabbath school teachers, &c., &c.,—who are honourably exempt from

so serious a reflection as I have made; they are the exception, and I trust that their numbers may soon be augmented many fold. In making so serious a charge, which I and many upholders of the Lord's day besides are in a position to substantiate, I refer to their sanction of the employment of some thousands of omnibus drivers and conductors, and of many other public conveyances, in conveying them to places for divine worship, many miles from their own residences; and perhaps there is not a locality near London where such pernicious examples abound every Lord's day, morning and evening, more than in Islington.

The thousands so employed with our public conveyances (omnibuses, railways, steamers) have in most instances to toil seven days from twelve to fourteen hours *per diem* (as may be verified by any one taking his seat with the driver), deprived of the invaluable blessings of "home influence," and hardened or indifferent to the claims of the gospel. How different would this "moral wilderness" speedily become, were every public servant to have the Lord's day wholly to himself, not only to receive good, but also to do good, to his family and neighbours by perusing and "searching the scriptures."

Many remarks might be penned in reference to the internal arrangement of many "Christian households" on the Lord's day, occasioning, in numerous instances, a greater amount of labour for the female servants in the shape of "hot dinners," &c., than is consistent; I will not, however, now enlarge.

Do your readers sympathize with the degraded condition of our public servants on the Lord's day, when some of them may be conveyed to their favourite preacher's chapels? Is it consistent with their membership to be instrumental in perpetuating such darkness, in depriving any of our fellow creatures of that seventh portion of time which is the undoubted right of all? Expecting, as we all do, a large influx of persons of every nation, in the course of a few months, notorious for disregarding the claims of the Lord's day, as our continental neighbours are, how important it is, that *Christians* should be doubly on their guard as to their own examples, and so "let their light so shine before men, that they seeing their good works, may glorify their Father who is in heaven."

The second obstacle (in my judgment) to the increase of converts in London, refers to the hours of labour of our servants, male and female, whereby they are deprived of attending any weekly service, at what I consider a seasonable hour. If you approve of the foregoing, or of any portion thereof, I will furnish hereafter a few practical thoughts upon that subject.

I remain, Sir,

Your constant reader,

J. M. JONES.

Islington, Feb. 5th, 1851.

THE INEFFICIENCY OF VOLUNTARIISM.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—Being too poor to purchase the Baptist Magazine, a kind friend has generously presented me with several years' accumulations in an unbound state, and as economy must be the order of the day with me, I set about their assortment lately with a view to being my own binder. In doing so, however, I gave a cursory glance at the contents, and saw an article in the December number for 1844 on the "voluntary system," in which the writer is making an appeal to the churches on behalf of their poverty-oppressed ministers—and elsewhere, a writer deprecates the fact that on platforms the voluntary system is a frequent subject of eulogy, whilst the poor pastors dependent thereon are weighed down with anxious worldly care for want of its efficient working. If such articles had met my eye at the time when they first appeared, it is probable that from the sentiments then entertained, the writer would have been ready to declaim as warmly in favour of voluntarism as its most enthusiastic admirers. But it is said that the aspect of things is affected by the point from which they are observed, and the years of pastoral labour which have since elapsed have served very much to sober down my own enthusiasm, and induce me to speak

in less glowing admiration of the voluntary system. If I were to say that I do not believe in voluntarism, it is likely that a hundred voices would instantly rise to condemn an apparent renegade from his non-conformist principles, but while I am ready to affirm its scriptural character, and its sufficiency, and adaptation to all states of the Christian church, I am prepared at the same time very much to doubt, nay, to deny its efficiency, to whatever cause or causes it may be attributed: that it is a failure, I think is, alas! too easy of proof. Proof is to be found in a great number of churches being far from alive to the solemn responsibilities and obligations of the Christian brotherhood, and thus leave their ministers to eke out a mere subsistence with the smallest possible amount of means, and proof is educible from the fact that county associations are constantly crippled in their operations, for want of their earnest appeals to the voluntarism of the churches being appropriately responded to, so that they are obliged to dole out with a more niggardly hand the additional help on which the pastors of many churches are dependent.

And would it not be an easy thing to find five hundred or even a thousand additional proofs in the care-worn ministers of religion of various denominations, who are dependent upon this principle, but who with the most rigid economy are nevertheless so burdened with anxiety as to how they can honourably discharge their worldly engagements with means so inadequate, that they pass hours on hours in sleepless cogitations, when others do not court in vain, "Tired nature's sweet restorer, balmy sleep?"

The writer is not a partaker of the *regium donum*, but he has often felt unable to concur in the denunciatory language of those who feel it right to speak about its recipients, believing, that with all the sincere avowals of being influenced by a higher-souled principle, and the scorn with which they would cast away so questionable a mode of relief, it is possible that were their position changed, and that instead of receiving some £200 a year or even a smaller sum, they had to occupy a station with £60 or £70, and with an increasing family had personally to feel the deep mental sorrow which many good men are called upon to suffer, it is possible, nay probable, that their views on that point might undergo very serious modification, and that their language would be less reproachful towards their brethren "in bonds, as bound with them." The more commanding and remunerative spheres of labour which many brethren are privileged to occupy, may be as much traceable up to an act of sovereign grace as their personal salvation; so that while brethren equally intelligent, holy, worthy, and useful, are obliged to fill a humbler sphere in the Lord's house, and are placed in

circumstances less propitious of a worldly character, surely they are entitled to a great deal more consideration and sympathy than at present obtains, and to less of scorn and reproach, even if their necessities prompt them to seek an objectionable mode of relief.

But will it not be said that there are other sources of help available to worthy and necessitous ministers, from funds that have been specially provided for the purpose, so that even if voluntarism be inefficient in one way the difficulty is met in another? This may be very true to some extent, and statistics may be brought together in goodly array, as was done by a member of parliament lately, to show the great amount of property at the disposal of religious bodies, as a reason for withholding the above mentioned grant; but there is a very simple way of proving the fallacy of the argument, and that is by *experience*. It is probable, that could the cases be collected which from various causes have been waived or rejected, although suitable and worthy, the evidence would be startling, and affectingly conclusive that the principle is mournfully inefficient; sometimes the applications are more numerous than can be assisted, and in some instances there are conditions annexed which the founders never contemplated, and from which ministers instinctively shrink. Whether the feeling be right or not, I have known ministers keep their poverty most scrupulously from the eyes of even their kindest friends, and rather unrepiningly suffer, than make their complaints to a reluctant church.

Your December numbers are of a very important character, supplying much information respecting religious bodies and their objects, which is of considerable value to many of us. I have been in the habit of consulting them for years with great interest, and have had some little occasion to turn them to a useful account. Well, I knew a brother in distress; he had been long struggling with an increasing family, much affliction, and a small income; a time of emergency came, just a few pounds would have relieved his surcharged heart from a deeply oppressive incubus; he turned his eyes to your December number, he saw there an institution named whose foundational provisions described his state exactly, the necessary form of application was obtained, he went four miles in one direction, and ten miles in another, at some expense of time and money to obtain the ministerial sympathy and signatures required, and then sent his almost weeping supplication to the proper authorities, but it was all in vain; without even stating a reason, the petition was rejected, as I believe it is in a very great number of cases; and the applicants are driven to the more objectionable mode of assistance indicated before. We may pity, but cannot despise them for so doing, nor do they merit the odium sought to be cast upon them

by those who never felt their deep-toned griefs.

In endeavouring to account for this inefficiency of the voluntary principle—it may be asked—

1. Is there not a want of *light* on the subject? Churches may not know their duty so fully as they ought; admitting this to be the case in part, yet, who is to impart the light necessary? the minister would scruple to say much upon it himself, because he would fear it being attributed to mercenary motives; a warm-hearted deacon who has a somewhat proper estimate of a minister's necessities, would do much better, especially where precept and example go together. But after all, I do not think it is to be attributed to a want of light, because even where the necessity has been apparent, I have seen an evident reluctance to move in the matter, and fear rather than that it arises—

2. From a want of gratitude. A minister once said to the writer, "there is no gratitude in churches;" perhaps the statement was a little too sweeping, as there are some few instances to the contrary which occur occasionally, in which there is a truly noble sympathy manifested; still from personal observation, it may be affirmed that there is but little of it. I have even heard it said, that every claim upon the church ought to be first satisfied, and then what there is to *spare*, should go to the minister; and in fact have seen where every deficiency has been scrupulously met but that of the pastor, which has been left to some future contingent circumstances; so that the very individual whose toils have concentrated the means of meeting such claims, is the only person whose pressing wants must wait a yet sunnier hour; alas! the want of gratitude or of heart rather, has sent many a minister to his sleepless pillow affirming that the much vaunted voluntary principle is after all a failure.

3. But does not the lack of gratitude indicate a sad want of love? the absence of love will readily account for the want of gratitude; the light may be sufficiently clear to the mind, and the obligation may be felt in the conscience, but there may be a strange want of love in the heart, and if so, it is easy to account for the cruelly unsympathizing conduct of many in the church of Christ, they seem to act as if love must be one-sided; all on the part of the minister and little or none on the part of the people, as if the command to "Love one another," did not include within its hallowed circle the pulpit as well as the pews, and to "Bear one another's burdens and so fulfil the law of Christ," had not a line so long as to measure from the circumference to the centre. Desiring to provoke unto love and good works,

I am, yours truly,

AN UNDER SHEPHERD.

ON THE INCOME OF MINISTERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—I think it will be generally admitted that baptist ministers are as sound and scriptural preachers, and as devoted and self-denying labourers, as will be found in any section of the Christian church; and yet, I think it will have to be acknowledged that they are as badly paid, if not worse, than any ministers in the kingdom. I believe if most of these godly and laborious men were to write and lay before you an account of the way in which they and their families live, or eke out an existence, for many of them can hardly be said to live, the accounts would be such as deeply to affect every considerate and feeling mind. Some of them are labouring for £40 a year; it would not be too much to say, that the majority of them have not more than £70 or £80 a year; not one in ten has £100 per annum; and if a servant of God has £120, or £150 per annum, it is thought a very handsome salary, though he may be toiling in a large and influential town.

Most of our churches expect to have a respectable man and a good preacher. Were he to marry a girl out of a factory, or a servant out of a family, they would feel grieved, and say, that he had acted foolishly. They expect him to marry some one who has had a liberal education, and who has been accustomed to good society. And unless he becomes united to a person of this description, with his habits and tastes, how is he to be happy?

But then, how are they to live on £70 a year? He is expected to have a respectable house; rent and taxes. Both he and his wife are to appear neatly dressed; they must have coals for the study and parlour fires. He is expected to give to the poor, and to various benevolent objects. He must have books, periodicals, paper, and stamps. He has perhaps four, six, or even more children; these need clothing, schooling, medical aid, and many other attentions, all of which, as every parent knows, costs money. Then there are the births of those children, there must be a monthly nurse in the house, which is attended with some additional expense. After all these items are paid out, what is there left for the support of the family? Such ministers are far worse off than common mechanics. No wonder our colleges should lack students, for if an intelligent young man enters the ministry, what is there before him for this life but the prospect of poverty and starvation?

And how is it that many of our laborious ministers are compelled to live on such a pittance?

1st. Some members of churches think, that the poorer their minister is, the better he will preach.

2nd. Some think it is necessary to keep him poor, in order to keep him humble, and

consequently to make him a better Christian and more like Christ.

3rd. Some are exceedingly covetous and do not like to part with their money. I have known members of churches with an annual income from private property of not less than from £300 to £600 a year, and with expenses of not more than £100 or £150 a year, pay no more than 3s. 6d. per quarter for seat rent, while their faithful and laborious pastor has been living on a starvation salary. And I have known members of churches and congregations actually saving £1000 a year at the least, while their minister has been struggling with comparative poverty.

4th. But I believe the grand and main reason, why many of our ministers are so badly supported is, thoughtlessness on the part of the members of our churches. They do not wish him to be poor; they do not seem to know that he is poor, for this very reason, that they never think about his salary, nor how he lives, nor where the money comes from for his support. Many come to our chapels, they pay no seat rents; they are baptized and join the church, and pay no seat rents; they come to the prayer meeting, and pray long and loud, but they pay no seat rents; nor in any other way do they contribute of their substance towards the maintenance of the gospel amongst them. This is often not from unwillingness to contribute, but from thoughtlessness. Such are requested to take the hint, and to improve their ways.

Much might be done towards bringing about a better state of things in this respect amongst our churches.

1. I would take the liberty of suggesting, that those brethren who officiate at ordinations, might address the churches more at large on the importance of respectably maintaining their pastor, enter more into particular and detail on this subject, than they usually do.

2. Our leading ministers in visiting the poorer churches, might more frequently remind them of their duty towards their pastor in a pecuniary point of view. I have no doubt, but that the churches generally would take it well, and it would be as a cordial to the pastor's heart.

3. I am glad to see, sir, that you have commenced a series of articles in your valuable magazine, for the purpose of checking the pernicious influence of "Barnes' Notes" on the subject of believers' immersion; a series of papers on the importance of more liberally supporting our ministers would be of immense advantage. A dozen ministers might be easily found, who would not only write able and judicious articles on this important subject, but who would also rejoice to do it, amongst whom as a specimen, I might take the liberty of mentioning brethren . . .

I am, dear sir, yours respectfully,

AN OBSERVER.

THE GREAT EXHIBITION.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—During the approaching summer many members of our churches and congregations will go to the Great Exhibition. The majority of such persons have never been in London, and have probably no acquaintance there. The desire to visit the renowned Crystal Palace, and to look upon the wonderful creations of genius, and the great achievements of industry, is in itself worthy of encouragement, but it is clear that the ordinary dangers and difficulties of strangers in the metropolis will be considerably increased during that season of excitement. These, however, will be materially lessened, if our friends are fortunate enough to find lodgings in Christian families. Great and laudable efforts are being made to obtain a register of houses, in which there will be a distinct classification of apartments, &c., belonging to members of Christian congregations: still it is to be feared that the very magnitude of such an undertaking will, to some extent, interfere with its efficient practical working, and that many of our young people, when they arrive in town, will be left to shift for themselves. It has occurred to me to suggest that persons connected with our own denomination in London who wish to accommodate visitors, might advertise in the Baptist Magazine for the month of May, stating terms, and other necessary particulars, and giving a reference to individuals of standing in the congregations to which they belong. (As such referees would probably have numerous applications, it may be suggested that persons corresponding with them should remember to enclose postage stamps.) Now all this may be considered very sectarian, but the members of our churches and schools will doubtless prefer finding a home with persons belonging to their own, rather than any other religious body. It may be observed, that the personal intercourse which would arise out of such an arrangement would tend to draw still closer the bonds of union between the metropolitan and provincial churches.

I remain, dear Sir,

Your obedient servant,

C. K.

Sabden, March, 1851.

SPECIAL PRAYER FOR FOREIGN VISITORS.

To the Editor of the Baptist Magazine.

SIR,—Will you kindly oblige by the insertion of the following hint, respecting the all-engrossing excitement of the day—The Great Exhibition for all Nations. To a contemplative mind it cannot but be deeply interesting to mark the various developments of intel-

lectual thought and purpose, mechanical design and skill, which have been called forth by this mighty commercial movement. We are delighted to learn, that while men of trade, arts, science, and genius, are concentrating their energies in one united effort of civil progress, that the church of Christ is also awake and doing, amid the general bustle of preparation. We are highly gratified that our Christian brethren in the metropolis are taking most active measures to provide spiritual instruction for the vast numbers of foreigners who are then expected to visit this land of the Bible and gospel light. Thus the powers of light and darkness are soon about to draw up in close and unusual contact. A glorious harvest time will this be for the prince of this world, in which he will spread abroad his stores—"the lust of the flesh, and the pride of life," for the destruction of people, but he will not be suffered by the faithful servants of God to take the field alone. Around and in the midst thereof shall wave the banners of the cross, while, "all the words of this life" shall be published in the ears of all nations. It is to provoke a co-operation of prayer with action, in this important crisis of events, we have addressed these few lines. In the late time of cholera, social meetings for prayer were called, and the signal abatement of disease proved the result of simple belief in God's promise. Let our country churches come to the help of our city friends and renew these social prayer meetings, or, where this is not practicable, let every member of a church of Christ make it a matter of special private wrestling with God, that he would restrain the evils of the multitude, "open the windows of heaven," and pour down a blessing upon that instrumentality which it is in contemplation to employ. Then may we hope, yea, expect the gospel seed to be borne away, and sown in turn by many more in far off lands. Brethren, can we not hear the sound of our Master's feet drawing nigh, his voice commanding,—“be up and doing.”

As a star of more than common brightness shall the record of this Exhibition for all Nations gild the annals of our national history, wreathing a long enduring crown of fame around our monarch's brow; but when the canker-worm of time shall have stolen its last morsel from this day's glory, then shall remain, engraven on the tablet of every church's records, her united effort to sound the gospel to all nations in this memorable year, 1851; while, as the glorious reward, the Redeemer's fadeless crown shall sparkle with many a gem gathered from earth's remotest bound.

I am, Sir,

Yours truly,

A WATCHER IN ZION.

EDITORIAL POSTSCRIPT.

Our esteemed brother, to whom we are indebted for the memoir of Mr. Roff, having had an impression that we should be unable to include the whole in one number, which prevented his completing the account, we have to beg our readers to excuse the non-appearance this month of the concluding portion. Though the remainder is not yet in our hands, we doubt not that it will be ready for our next.

We do not understand the writer of the article entitled "The Inefficiency of Voluntaryism" to mean—certainly we do not mean ourselves—that any other system could be lawfully substituted for voluntaryism, or would work more advantageously. Voluntaryism is a failure in the same sense in which the gospel is a failure, that is, it fails to produce its proper effects on many, because of the hardness of their hearts. We have given the letter insertion, though not concurring in every sentiment it expresses, because it contains very much that is lamentably true, and deserves to be seriously pondered.

Our readers are indebted for the account of the late Richard Booth, Esq., of Coventry, to his grandson, the Rev. S. H. Booth, pastor of the baptist church at Birkenhead.

A friend has written to us requesting permission to advise our printer to take a little more care in sending out the Baptist Magazine. He says, "I know not, of course, how many numbers are faulty, but mine, for this month, is a most miserable production, going from page 164 to page 193, 4, then 175, 6, 3, and, as though one edition of the mistake were not enough, we have it over again." Now, we beg to apprise him, and all fellow-sufferers, that the printer has no more to do with this than the paper maker, or the rag merchant of whom the paper maker obtained his materials. From our friend's statement it appears, that the stitcher took up a second copy of the fourth half sheet instead of one of the fifth, so that of eight pages he has a duplicate, while there are other eight pages omitted. The quarter of a sheet that follows appears also to have been folded wrongly. Such accidents frequently occur in all periodicals, and can excite no surprise, when we consider the haste in which the binders have to stitch thousands of magazines at the close of the month. But the important question is, what is the remedy? It is this: the subscriber who finds that his copy is defective, should return it to the publishers, through the dealer from whom he received it, and the publishers will give a perfect copy in exchange for it. In most instances, however, close examination will show that it is all there, but that in the stitching the transposition of a few pages has taken place.

It may possibly be in some degree availing to say here, what has been repeatedly said on the wrapper without producing the desired effect, that no notice must be expected of any communication which the writer is unwilling to own. We do not insist on the publication of the name; but if we see that no name is attached, we do not usually read the paper.

We have seen a letter from Mr. Hewett, of Mount Carey, Montego Bay, to Mr. Meredith, acknowledging the safe arrival of the boxes which Mrs. Meredith forwarded, and expressing thanks to the friends who had supplied their very suitable contents. Mr. Hewett states that thirty thousand persons had died of cholera; that he had himself visited two thousand; that he had made up two thousand bottles of medicine, and weighed and administered thirty thousand grains of calomel. When he wrote (Feb. 6th) the disease was still raging in some parishes, though generally it was much mitigated. "The poverty and starvation," he says, "which many have suffered, has been most painful, and the effects of it will be most disastrous to many of our churches. Upon our schools the effect will be a sad one, for many who formerly had parents to pay for their education are now orphans, and we cannot send them away if they come to school." "One good effect," he adds, "we already perceive in the increased attendance at all our services, and in the anxiety of many to know and learn the truth as it is in Christ. Our congregations are good, and the people since my return have shown a very kindly and affectionate spirit."

Many of our readers will remember our announcement some time ago of the offer of several prizes by the committee of the Religious Tract Society, for Essays on "The Present State of our Manufacturing and other Working Classes, so far as such Classes are affected by Moral Causes, and by Personal Character and Habits, and the best Means of Promoting their Temporal and Spiritual Welfare." We have received letters informing us that the principal prize, that of £100, has been awarded to Mr. Henry Dunkley, who is pastor of the baptist church at Salford in Lancashire. Mr. Dunkley, originally a member of the church at Leamington, studied four years at Accrington, we are informed, whence he went to Glasgow, under the patronage of the trustees of Ward's Fund, where he graduated M.A., in 1848. We understand that the competition for this prize was exceedingly severe; and Mr. Dunkley's success is therefore very gratifying to his early friends, who have naturally requested us to advert to the fact.

At the printing office, we have just been shown what has given us much pleasure.

The book which is above all others best adapted to the perusal of intelligent Englishmen at the present moment, but which we have refrained from urging our readers to purchase, of late, because we were informed that it was not in the market, we mean the "Text Book of Popery," by J. M. Cramp, D.D., has, it seems, been reprinted, and the last proof sheet of a new and large edition has been put into our hands. This book exhibits the theological system of the Romish church as portrayed in those authoritative documents, the decrees of the Council of Trent, its Catechism, and the Creed of Pope Pius IV., with such an account of the history of the Council, and such explanatory notices of its decisions, as suffice to render the whole intelligible to the general reader. For the sake of our country, we hope that it will have an extensive circulation.

The Great Exhibition of the Industry of all Nations which is about to take place in Hyde Park will affect in some degree the order of our Annual Meetings. The Public Meeting of the Baptist Missionary Society in Exeter Hall should be held, in the usual course of things, on that day on which it is expected that Her Majesty will go in state to open the Exhibition, and that regular attention to business will be greatly interrupted; and it has been thought by the missionary committee that it is expedient therefore to hold the Exeter Hall meeting on the Wednesday instead of the Thursday. This renders necessary some other alterations which it will be desirable that our friends should carefully observe. The following list is as complete as we can at present make it.

Thursday, April 24th.

Prayer Meeting in the Library at the Mission House, 33, Moorgate Street, at eleven in the forenoon.

In the evening, Sermon on behalf of the Baptist Missionary Society at Surrey Chapel, by the Rev. James Hamilton, D.D., of Regent Square. Service to commence at half-past six.

Friday, April 25th.

The thirty-ninth Annual Session of the Baptist Union. It will commence at ten o'clock, when an Introductory Discourse will be delivered by E. B. Underhill, Esq. Refreshments will be provided in the course of the day for the ministers and messengers, and it is hoped that they will devote the whole day to the business of the Session.

In the evening, at seven, a Sermon on be-

half of the Baptist Society for promoting the Gospel in Ireland, by the Hon. and Rev. B. W. Noel, M.A., at Bloomsbury Chapel.

Lord's day, April 27th.

Sermons and collections for the Baptist Missionary Society at different baptist places of worship throughout the metropolis; a list of which, with the names of the preachers, may be found in the Missionary Herald.

Monday, April 28th.

Annual Meeting of members and ministerial supporters of the Baptist Irish Society, at the Mission House, at eleven.

In the evening, at half-past six, Annual Meeting of the Baptist Home Missionary Society, at Finsbury Chapel. Chair to be taken by S. M. Peto, Esq., M.P.

Tuesday, April 29th.

Annual Meeting of the members of the Baptist Missionary Society, in the Library, Moorgate Street. The chair to be taken at ten o'clock.

In the evening, at half-past six, the Annual Public Meeting of the Baptist Irish Society, at Finsbury Chapel.

Wednesday, April 30th.

Annual Public Meeting of the Baptist Missionary Society, in Exeter Hall. Chair to be taken at eleven o'clock, by George Goodman, Esq., of Leeds.

In the afternoon, at three o'clock, ministers educated at the Colleges connected with our body, intend to dine together at the Guildhall Coffee House.

In the evening, the Annual Meeting of the Bible Translation Society is to be held at the Chapel in New Park Street, Southwark.

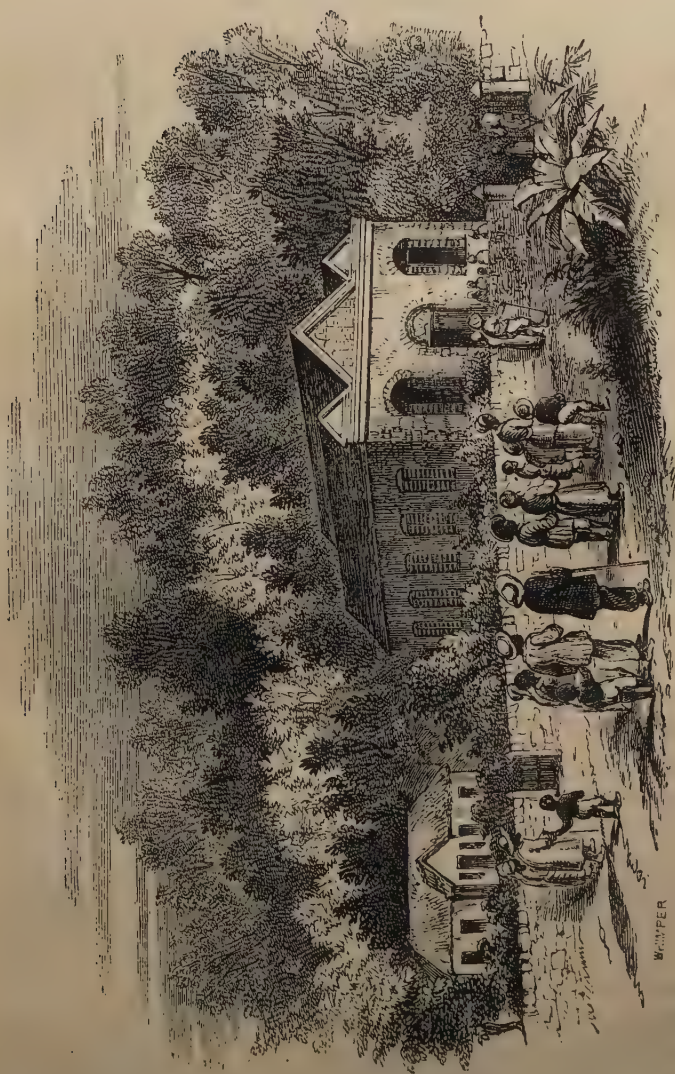
Thursday, May 1st.

At eight in the evening, a Sermon is to be preached to Young Men, by the Rev. F. A. Cox, D.D., LL.D., at the Poultry Chapel.

Friday Morning, May 2nd.

Sermon for the Baptist Missionary Society in Bloomsbury Chapel, by the Rev. Edward Steane, D.D.; service to commence at eleven o'clock.

THE MISSIONARY HERALD.



PORUS, JAMAICA

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1851.

A meeting for SPECIAL PRAYER, in connexion with the Missions, will be held in the Library of the Mission House, on the morning of Thursday, April 24th, at eleven o'clock.

THE ANNUAL SERMONS.

The Committee have great pleasure in announcing that the Rev. JAMES HAMILTON, D.D., of Regent Square, London, will preach the Annual Evening Sermon on behalf of the Society at Surrey Chapel, on Thursday the 24th, and the Rev. E. STEANE, D.D., the Annual Morning Sermon at Bloomsbury Chapel, on Friday, May 2nd.

Service to commence on the Thursday evening at half-past six, and on the Friday morning at eleven.

SERMONS, LORD'S DAY, APRIL 27th.

The following are the arrangements, so far as they have been completed, for April 27th.

The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	Rev. W. Young
Alie Street, Little	Rev. P. Dickerson	Rev. — Belgrave ..	Rev. C. Stovel
Austin Street, Shoreditch	Rev. N. Haycroft, M.A.	Rev. W. Miall*.....	Rev. T. Wheeler
Battersea	Rev. D. Katterns ...	W. H. Watson, Esq.*	Rev. J. Makepeace
Blandford Street	Rev. I. New .....	... ..	Rev. T. Winter
Bloomsbury	Rev. C. M. Birrell...	... ..	Rev. W. Brock
Bow	Rev. H. H. Dobney	... ..	Rev. R. H. Marten, B.A.
Brentford, New	Rev. T. Smith .....	... ..	Rev. T. Smith
Brixton Hill (Salem Chapel)...	Rev. B. P. Pratten	... ..	Rev. B. P. Pratten
Camberwell	Rev. W. Landels ...	Rev. J. Angus, M.A.*	Rev. A. McLaren, B.A.
Chelsea, Paradise Chapel	Rev. C. E. Birt, M.A.	Rev. R. H. Marten*	Rev. Dr. Acworth...
Church Street, Blackfriars.....	Rev. J. Williams ...	... ..	Rev. J. Williams
Crayford	Rev. Jos. Davis .....	... ..	Rev. Jos. Davis
Deptford, Lower Road	Rev. J. Kingsford ...	... ..	Rev. J. Webb
Devonshire Square	Rev. E. S. Pryce, B.A.	... ..	Rev. J. H. Hinton, M.A.
Drayton, West.....	Rev. J. Gibson .....	... ..	Rev. J. Gibson
Eagle Street	Rev. J. Makepeace	... ..	Rev. G. H. Davis
Eldon Street (Welsh).....	Rev. B. Williams ...	Rev. A. Jones	Rev. E. Probert
Gravesend, Zion Chapel.....	Rev. T. F. Newman	... ..	Rev. T. F. Newman
Greenwich, Lewisham Road ...	Rev. W. Robinson	... ..	Rev. J. Hoby, D.D.
Hackney	Rev. J. A. Baynes, B.A.	... ..	Rev. D. Katterns

PLACES.	MORNING.	AFTERNOON.	EVENING.
Hammersmith	Rev. R. H. Marten, B.A.	... ..	Rev. E. Edwards
Hatcham	Rev. C. J. Middleditch	... ..	Rev. H. H. Dobney
Hawley Road, Kentish Town	Rev. E. Probert,.....	... ..	Rev. E. S. Pryce, B.A.
Henrietta Street	Rev. W. B. Bowes	... ..	Rev. C. A. M. Shepherd
Highgate	Rev. T. Winter,.....	... ..	Rev. C. E. Birt, M.A.
Hoxton, Buttesland Street.....	... ..	... ..	... ..
Do., Baptist Chapel	Rev. T. Middleditch	... ..	Rev. T. Morris
Ilford	Rev. J. J. Owen	... ..	Rev. J. J. Owen
Islington Green	Rev. A. McLaren, B.A.	... ..	Rev. W. Landels
Islington, South Baptist Chapel	Rev. C. Stanford	... ..	Rev. S. Pearce
John Street, Bedford Row.....	Rev. J. Stratten	... ..	Rev. B. W. Noel, M.A.
Kensal Green	Rev. E. Harris	... ..	Rev. E. Harris
Kensington	Rev. W. G. Lewis...	... ..	Rev. W. B. Bowes
Keppel Street	Rev. T. Wheeler	... ..	Rev. I. M. Soule
Lee.....	Rev. J. Sprigg, M.A.	... ..	Rev. J. Sprigg, M.A.
Maze Pond	Rev. J. Aldis .....	... ..	Rev. Isaac New
New Park Street.....	Rev. W. Walters	Rev. J. Branch* ..	Rev. C. Stanford
Norwood, Upper	Rev. E. Edwards	... ..	Rev. C. J. Middleditch
Poplar	Rev. T. Morris	... ..	Rev. J. Baynes, B.A.
Prescot Street, Little	Rev. C. Stovel	... ..	Rev. P. Dickerson
Regent Street, Lambeth.....	Rev. T. Davies	Rev. T. Davies* ..	Rev. C. M. Birrell
Romford	Rev. J. D. Carrick	... ..	Rev. J. D. Carrick
Salters' Hall.....	Rev. S. J. Davis	... ..	Rev. W. Walters
Shouldham Street, Paddington	Rev. S. Pearce.....	Rev. I. M. Soule* ..	Rev. W. Robinson
Spencer Place	Rev. J. Peacock	... ..	Rev. T. Middleditch
Stepney College Chapel	Rev. J. Angus, M.A.	... ..	... ..
Tottenham	Rev. T. Swan	... ..	Rev. T. Swan
Unicorn Yard, Tooley Street...	Rev. W. H. Bonner	... ..	Rev. H. J. Betts
Vernon Chapel	Rev. J. Webb.....	Rev. O. Clarke* ..	Rev. O. Clarke
Walworth, Lion Street	Rev. Dr. Acworth...	... .. *	Rev. N. Haycroft, M.A.
Walworth, Horsley Street	Rev. J. George	... ..	Rev. F. Bugby
Wandsworth.....	Rev. W. Ball.....	... ..	Rev. W. Ball
Waterloo Road.....	Rev. G. H. Davis...	... ..	Rev. J. Branch
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. T. Davies
Windmill Street, Hope Chapel	Rev. J. Ede .....	... ..	Rev. J. Ede

N.B. Collections will be made after these services.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 29th.

A General Meeting of the Members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, April 29th, when the pro-

ceedings of the past year will be read, the report of Committee on the subjects referred to them by last Annual Meeting, the motion, of which notice was given last year by the Rev. W. ROBINSON of Kettering, will be considered, the Committee and officers chosen for the ensuing year, and other business transacted.

The Chair will be taken at ten o'clock precisely.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

ANNUAL PUBLIC MEETING, APRIL 30th.

The Annual Public Meeting of the Society will be held in EXETER HALL, STRAND, on Wednesday, the 30th April. The Chair will be taken by GEORGE GOODMAN, Esq., Mayor of Leeds, at ELEVEN o'clock.

The Revs. Dr. DUFF of the Free Church Mission, J. J. FREEMAN of the London Mission, J. MAKEPEACE of Saugor, East Indies, T. WHEELER of Norwich, W. LANDELS of Birmingham, and other brethren are expected to take part in the proceedings.

Tickets for the meeting may be obtained at the Mission House, or at the vestries of the various chapels.

SERMON TO YOUNG MEN.

The Rev. Dr. Cox has kindly consented to preach a Sermon to YOUNG MEN on the Claims of the Mission upon them, on the evening of THURSDAY, May 1. The use of the Poultry Chapel has been cordially granted by the pastor and deacons for this object. The service will commence at EIGHT o'clock, which hour has been selected for the convenience of young men who could not attend earlier.

INDIA.

CHITOURA.

The labours of our missionary brother, Mr. SMITH, are extended over a large portion of the country around Agra. In this district he visits not fewer than fifty villages, some twice a month or oftener, and all of them once. In the month of December no less than eighty-two visits were paid to these villages. In addition, an occasional visit is made to fairs and melas, of one of which he has forwarded the account given below. His letter is dated January 24, 1851. Mr. SMITH's local residence is at Chitoura, or Nishtarpur, the Town of Salvation, where he has formed with most encouraging tokens of success, a native Christian village. Native converts for the most part here take up their abode, where they find all the means of grace regularly supplied, and also an opportunity for the prosecution of their trades and callings apart from the idolatrous customs of the heathen, and also those social rights and comforts which are denied them by their fellow countrymen on their abandoning Hindooism, and their breach of caste.

The following account of our visit to the | you. I left home on the 14th November, Buteshivai mela may be not uninteresting to | accompanied by two native brethren, and

after preaching in a few places on the road, we arrived at the mela on Saturday evening, the 16th inst. Our party consisted of five, viz., myself and two native brethren, Mr. Harris, who is supported by the baptist church under Mr. Lish's pastorate, and a native brother supported by the Presbyterian church at Agra. The Rev. Mr. Kreiss, of the Secundra mission, with two native assistants, occupied another position, and Rev. Mr. Schneider, of the same mission, with two more native brethren, a third; thus we mustered altogether eleven, a smaller number than usual, and when compared with the mass of people collected together, most disproportionate. Yet the battle is not always to the strong, nor the race to the swift; the Lord can save by many or by few, and therefore by no means disconcerted at the numbers, we commenced on Sunday morning to preach the gospel, and were delighted and encouraged by crowds of attentive and intelligent hearers. We obtained a most convenient place for preaching, and also for conversing with inquirers. The former duty we performed in turns, keeping it up from morning to night each day, and those at liberty looked after the books and attended to the latter. We united in a regular Christian service in the middle of the day, and then returned again to out-door preaching.

A hopeful inquirer.

My attention was attracted by a strange looking man standing nearly outside the large circle of hearers by which we were surrounded; his attention was fixed, and he drew nearer and nearer, until at last he stood almost under the preacher's elbow. In this position I had an opportunity of watching him for some time. He stood with mouth extended, eyes glistening (as the eyes of Vairagees only can glisten), ears open, posture erect and motionless as a statue, devouring with avidity every word that fell from the speaker's lips, and sometimes, when anything pleased him, or appeared applicable to himself, his iron features relaxed into a smile. Here was a man, who having been made sensible of the plague of his own heart, renounced the world at least in profession, and set out in search of a peace which experience taught him it could not give. For years had he wandered in search of happiness, but in vain. Thousands of miles had he dragged his weary limbs over the burning plains of India! He had visited Jagganath, Dwarika, Gaya, Badri Nath, and every place of pilgrimage of any note; but his heart, he said, was as hard as ever, and full of sin as ever, and his mixing with vile companions in his pilgrimages, and eating intoxicating drugs, had made him still more callous, blunted his feelings, and almost destroyed his susceptibility to impression; but now strange things

are sounded in his ears. A Saviour who is able and willing to save the vilest of the vile—a Saviour who gave his life a ransom for rebels such as himself, is proclaimed to him for the first time; his attention is arrested! he listens again, doubting as to whether he has heard correctly or not, and again he hears, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." "He that believeth shall not perish, but have everlasting life." This is just suited to his case; just what he wants and has been seeking! He is convinced that this is the truth; that pilgrimages and austerities are vain. He surveyed himself, daubed with mud, a brass chain about him, and scarcely clothing to cover his nakedness, and said, "I have left all for salvation—home and friends, and all that is dear in this world, but until now I have found no hope, not one gleam of light to guide my soul through the world's dark waves and billows. I will now make a second surrender of my own works, my brass chains, and malas, and tilaks, and I will take refuge in Jesus Christ." He washed himself, stripped off his idolatrous ornaments, and we trust was beheld sitting at the feet of Jesus clothed and in his right mind. Is not this a brand plucked from the burning? His former companions tried hard to get him back again, and would have laid hands on him had he not kept close to us; he however accompanied us home to the Christian village, and is anxious to be able to make known the Saviour he has found to his deluded countrymen.

Continuance of labours.

Monday morning we again took our stand, and preached the gospel to hundreds of attentive hearers. Another pilgrim heard well, and appeared convinced of the truth of Christianity. He said he would accompany us, but disappeared, and we heard no more of him. A zamindar also from Sasna, came several times, and followed me to my tent, where he stated his determination to become a Christian. He took the name of our village, and said he would shortly come to us. Thus we continued to labour Tuesday and Wednesday, and were beset nearly all the time by numbers of attentive inquirers—not idlers and objectors—but what appeared to us souls anxiously seeking after truth, and many of them impressed with the idea that Christianity is true.

Thus ended our labours in the mela. We left for home on Thursday morning, preaching on the way as opportunity offered, and arrived safely on Saturday, after an absence of eleven days, during which we experienced the goodness and care of our heavenly Father, and were restored to our homes in safety.

We distributed a good number of gospels

and tracts in Sanscrit, Hindi, Persian, and Urdu, and had several proofs that those distributed on former occasions had not been in vain.

A retrospect of the scenes witnessed at this mela leads me to hope that the set time to favour India is not far distant. Such attentive crowds I have never addressed. To see men day after day neglecting their worldly business to sit and converse about Jesus Christ, and the way of salvation, surely ought to make us double our labours and prayers for the outpouring of the Holy Spirit, for the coming of the kingdom of Christ in this dark land of idols and superstition, *too long in the power and service of the wicked one.*

Baptism of converts.

On the first sabbath in January I had the pleasure of immersing two believers in Christ. We had an immense crowd of spectators, and the service was altogether interesting. I hope others will be added to the church in like manner on the first sabbath in next month. We have several hopeful inquirers, and the Lord is creating a spirit of inquiry in the minds of many. This year will, I hope, be one of prosperity. I feel anxious for the salvation of the heathen, and the Lord is strengthening me for more zealous labours. Oh, how dreadful the idea of being unfaithful, of souls perishing through my neglect; the grace of God is sufficient; here is my rock and stay.

CEYLON.

Under date of January 14, 1851, our brother ALLEN gives at some length an account of every station forming the Mission in this beautiful island. These details we reserve for the Annual Report; meanwhile we earnestly commend to the attention of our readers the remarks which follow, and which find their appropriate place in the Herald. The Committee earnestly desire to send our brother the help he needs, and to occupy in greater strength this encouraging field. The fields are white unto the harvest; but where are the labourers?

Thirty-eight years have passed away since your first missionary, in the providence of God, first set foot on this island. During that period your agents have continued to work on in faith, and patience, and hope, in the kingdom of Jesus Christ; and it has pleased the Great Head of the church to own their labours for him, and to crown such labours with a considerable amount of success. Of the fruits of these labours, some, how many perhaps, cannot be known now, have been gathered into the garner, like shocks of corn that were ripe. They have grown, and expanded, and mellowed, and have been plucked by the Great Proprietor who does as he will, and others remain to be matured. Seed also lies buried as yet, but it will not deceive our hope; it will spring and bear fruit by which God will be glorified. This, we would remember, is especially the working-time with us, and I trust we are anxious to be found employed, leaving the results with God, who alone can give the increase. He has brought us through one great period of time, and has permitted us to enter on another; and, on a review of the past, we are obliged to exclaim, "Hitherto the Lord hath helped us; yea, having obtained help of God, we continue unto this day." And there is abundant reason why we should "thank God, and take courage." The year that is past and gone into eternity with all its record, has been marked by trials of no ordinary kind; but we are not without something to

put in the balance against them, and the simple conclusion to which we must come is, that God has done all things well, and we have much to be thankful for; at least so it appears to me, when I endeavour to look at things as they are at this period, in this part of the Master's vineyard. From the tabular statements of labour and its results, as well of expenditure in money, you will be able to judge for yourselves—and may I express here a still lingering hope, that the cry that has already reached you, and has been echoed and re-echoed until it has become apparently too familiar to be noticed by the churches at home, may nevertheless be heard and speedily responded to—"Come over and help us." Though it reach you only in its dying echoes, let it be heard whilst there yet remains but one to raise it. No doubt the deputation you kindly sent to us have spoken plainly about your mission here, and probably their cry would be similar. Again, therefore, let it be heard by the churches, and not only heard, but responded to.

You will have had through the deputation and newspapers that have been sent to you, various items of information in connexion with the labours carried on here, which will render it almost unnecessary to say much about the stations now, though I will endeavour to give you a summary of what has been done during the year, and what is doing now, and thus give the church at home one more opportunity of judging as to the propriety

of sending or withholding assistance. I know full well your own opinion and anxiety about it. Perhaps your anxiety is only equalled by my own, while at times one stands bewildered and confounded by the apparent unreadiness of individuals at home, to show their love and their zeal for the Saviour and his cause, and their compassion for souls, by hugging more closely their comforts in their fatherland instead of coming here. And yet there is nothing so very uncomfortable and intolerable here, as to alarm them. Only a little salutary drilling is necessary on their arrival, and all will be tolerable, and it may be, pleasant into the bargain.

Whoever comes, may lay his account with labour and the trials inseparable from making known the gospel, whether at home or here. Perhaps here one might meet with difficulties that do not occur in England; but, after all, the main obstacles are the same everywhere. If a man cannot brace himself up to such things, he had better stay at home, and we will be content to wait and work on.

I must take my leave of you for the present. I cannot do so, however, without reminding you once more of the claims Ceylon has on the home churches. The field is large, dotted with some most interesting and important stations, from which the gospel is sounded out all around. These stations, it is true, have their native pastors and other assistants, and these, for the most part, are diligent and de-

voted; but they need guidance and general superintendence; and these are more than can be given by a solitary European, who has duties to perform in connexion with the English church and congregation, equivalent to those which devolve on the pastor at home. It must be that there are men at home,—pastors of small churches, with some little experience, or at college, who will be willing to come and help. There is nothing wanted here but just what is wanted everywhere, to render the work every way delightful. We want only an out-pouring of the Spirit and men to gather in the harvest. And surely it cannot be too much to hope, that this year will not pass away without witnessing to the arrival of some one or more to occupy the vacant places of Colombo and Kandy. I am yet well and willing to work; but how long I may be able to discharge the duties that devolve on me, is a thing unknown to us. If men should willingly offer,—I need scarcely say,—remember Ceylon. However much you may cherish Africa, and feel for the Continent of India, do not forget Ceylon. “Come over and help us;” we are faint, but pursuing.” “Come over and help us.”

May all needful wisdom and grace be given you for the work in which you are engaged: and may the Great Lord of all the churches give you the silver and gold which are his, and dispose some of the hearts that are in his hand to offer themselves willingly for Ceylon.

WEST INDIES.

HAITI.

The needful funds for the chapel which our brother WEBLEY is proposing to erect in Haiti have not yet been fully furnished. The success which has cheered the hearts of our friends in this promising field has made this contemplated measure almost indispensable. We insert a letter on the subject from the Rev. H. WEBLEY of Woodside.

To the Editor.

Woodside, Feb. 26, 1850.

MY DEAR SIR,—In looking over the Magazine, month after month, knowing the urgent nature of my son's chapel case in Hayti, I have been very anxious respecting the collections for that object; and seeing that but few of our churches contribute any thing towards it, I have thought that if you could say a word or two upon the subject, it may be of great service.

From my son's private letters, as well as his public, I see that if he cannot realize the object of his wishes relative to the proposed chapel, the success of the mission will be considerably retarded, and there is every prospect of his health breaking down. To preach

every Lord's day in a close, confined room, in such a climate as Hayti, will very materially shorten his days; and from what I know of the churches in the neighbourhood of Frow-bridge, Bradford, Bath, Bristol, &c., if the case could be urged upon them through the medium of your publication, I think they would come forth to the help of the Lord in such a case.

With this we send you a small collection from a few of our friends at Bradford, and though small, if our sister churches were to do the same, the object would soon be realized.

The prospects of the mission in Hayti were never so encouraging as at present. God has of late been pleased to honour his blessed word as diffused by our agents there in a very

remarkable manner; and as our dear friends have given their lives to the work of the Lord, and the prayers of many persons are now being answered in the extension of the Redeemer's glory, those of us who hold the ropes at home, should be prepared to respond to the call of such as cry to us for the help they so much need.

Hoping that the blessing of God will continue to rest on your valuable publication, and on all the efforts made use of for the spread of his glorious gospel,

I am, dear sir, yours affectionately,

W. WEBLEY.

We subjoin a few extracts from the addresses, at the recent missionary meeting, of two native Haitiens, on whom rests in some measure the future evangelization of Haiti.

BROTHER CAJOUÉ'S ADDRESS.

Dear brethren and sisters in Jesus Christ,—

A heavenly voice has bid me "flee out of the midst of Babylon, lest I be cut off with her in her iniquity." Wishing to obey this voice of mercy and of grace, my feet have been directed towards the messengers of Christ. Since then my spirit has found new light, my faith new fire, my hope new vigour, and my love new zeal; so that I have now been baptized according to the religious forms of our Lord and Saviour, who is at once their author and their model. You can scarcely perhaps believe, nor can I express to you how great have been the joy and peace that I have experienced during my few days' sojourn amongst you. I have seen, in a manner the most convincing, that the religion of Christ reigns here, and that it is the only remedy that can re-establish the human race in true happiness, whether it be as it regards this life or that which is to come. Be not weary, then, in speaking of this sweet, this holy, this sublime religion, whether it be in the worship of your families or elsewhere. Our Lord Jesus has conquered the world, and if we possess his Spirit, we shall conquer it too. My patriotic heart would give birth to feelings of the fondest sympathy could I see my fellow Haitiens understand the word of God—could I see them search the scriptures in the book of God. Surely they would then find the "pearl of great price," and drink of those "living waters" which alone quench all thirst. To conclude, my friends, let us strengthen each other in this royal road, "looking unto Jesus, the Author and Finisher of our faith." Then, when death shall close our eyelids, we shall find a sweet and sure refuge in the arms of Him who only is wise, and who only reigns for ever. Amen.

BROTHER DESCHAPELLES' ADDRESS.

Dear brethren and sisters,—

We who are members of the little church formed here are happy, oh! how happy, that God has permitted us to see here to-night some of his servants, who are come to unite with us in showing forth his great mercy, to mingle their prayers with ours, and to thank Him for the gifts and mercies with which

he has blessed us. Ah, we thank Him that, though we were once enemies to Him—as are still all who love the world more than him—though we were once idolaters and rebels, He has had compassion upon us, and has sent his servants amongst us to proclaim to us the glad tidings of salvation.

Having thanked him, unite now with me, dear brethren and sisters, in thanking our brethren, the missionaries, who through love to us, and burning with desire to see us Haitiens reconciled to God, have left their country and every thing dear to them, to come and make us acquainted with that love of God to which we had been so long estranged. Yes, dear brethren, without these faithful servants that God in his infinite mercy has sent to us, we should still be buried in the deepest superstition, and without this love of God in them, they would never perhaps have thought of leaving their parents and friends, to take refuge amongst us who were never known to them. Is it not, then, the love of Christ which has caused them to recognize us as brethren?

Having, then, united myself with you in thanking these faithful servants of the God we now serve, and in expressing the joy we feel in possessing them amongst us, allow me to address a few remarks to you, which will, I trust, be as useful to myself as perhaps they will be to you. St. Paul tells us to "exhort one another," and surely there is no duty more important than this, no means more sure of manifesting our love to our brethren, and of strengthening each other in the faith. Inclined, as we all are, to that which is evil, and so often prone to forget the duties that God's word prescribes, our mutual exhortations must tend to prove to us the necessity of a more careful perusal of God's word, and of greater warmth in our prayers, as well as of a redoubling of our zeal.

During the past year we have all been the subjects of many trials and of much affliction. Have we, then, felt that God was only trying us for our good, and that, if he dealt thus with us, it was only to inspire us with new confidence, and to lead us to fly to him?

And you, dear friends, who have not yet come to Christ, allow me to address a few words to you. Have you then no desire to come to him who, through love to you, took

upon himself the form of a servant, dwelt in our flesh, lived a life full of suffering and of sorrow, and died a cruel death upon the cross? Ah! why this sacrifice? Was it not to call sinners to repentance? Was it not that those that should believe on him might have eternal life? And will you not, then, come to him? By the most powerful, yet by the sweetest of voices, he commands you to repent without delay. Why close your hearts to his tender appeals? Has not God given you intelligence? And why has he given it you? Is it not that you might fear and love him? Decide then to-night to leave the road to death in which you have so long

walked, and to believe in Christ for the salvation of your souls. But go to him by faith, that sincere faith which shall enable you to humble yourselves at his feet, as did the publican, who, oppressed with the weight of sin, and not daring to lift his eyes to heaven, exclaimed, "My God, I feel that I have offended thee, be merciful to me a sinner," so do you say wash me in the precious blood of thy Son, which flowed down the cross to redeem thy creatures. May God, by his grace, enlighten you all with his holy Spirit, and cause you to know and feel your low estate Amen.

JAMAICA.

Below we give extracts from various letters received from our afflicted brethren and churches in this island. They will abundantly testify the fearful ravages which cholera has made, and give proof that the generous liberality of the churches and people of God in this country has been fitly bestowed. Till now we were not able to supply particulars of the fearful scenes through which our brethren have passed. They were not, however, needed to excite our sympathy. The general facts, as stated in our communications by circular, have been quite sufficient to arouse sympathy and provoke the generous aid of the servants of Christ, and to furnish the Committee with a fund from which very considerable relief may be afforded. The fund amounts to a trifle more than two thousand pounds, of which sum about £650 have been distributed in grants to every one of our brethren, for his own need as well as that of his suffering people.

Extract from letter of Rev. THOMAS HANDS of Montego Bay, dated Jan. 9th, 1851.

During the past three months the cholera has been sweeping over the land, and has cut down not less than twenty thousand of the inhabitants. Among this number, many of the members and inquirers connected with our churches have been taken away. The consequences of this visitation are awful in the extreme. Agricultural and commercial operations are almost at a stand. The numbers taken away from the churches by death materially affect our pecuniary affairs, and the ability of most of the survivors to do anything for the support of religious and educational institutions has been so sadly lessened as to leave little hope that the cause can be carried on without help. I speak within bounds, when I say that during three months the majority of our people have been earning nothing. The little means some of them had, have been exhausted by sickness and death in their families, so that numbers are kept from absolute starvation by the aid

derived from the funds of a benevolent society, and contributions of bread kind, sent down from the higher mountain districts in which the disease has not yet been raging. But for such aid numbers must have perished in this town for want of food.

I feel that under these circumstances of suffering and destitution, I should fail in my duty as a Christian minister if I sought safety and comfort in flight. I feel that this solemn visitation is intended to arouse the people, and already we see evidence that such will be its effect to some extent—I trust, to a great extent. Now, more earnestly than ever are we called upon to offer that gospel to the people which alone can teach them how to live, and prepare them to die; and I hasten to assure you, that independently of any hope of aid from your funds, I am determined in this season of trial to remain at my post, until driven out by destitution, or taken away by death.

Extract from letter of Rev. R. WATSON of Mount Olive, dated Jan. 15, 1851.

I suppose you have heard of the great island. From this dreadful disease we have lost fourteen of our faithful people, among

them a sincere, pious, and diligent deacon, by the name of James Gordon. He died in the following pleasing manner: On Friday morning, the 22nd November, he rose at an early hour, and went to conduct prayer-meeting in his class-house; after the meeting was over, he complained of feeling poorly; some means were used; he then called for prayer; after that he showed his wife where some money was, which he had for the church; told her he owed no man anything; several were indebted to him, but she must not be hard on them; if they paid her, to take it, but if not, to let them keep it; he again called for prayer, took part in the petition, when his spirit took its flight to the eternal world. In this dear man of God the church at Mount Zion has sustained a great loss; but sincerely do I hope, that our blessed Saviour will soon raise up others in his stead.

The mortality has been very great; but I trust, that the wise Disposer of all events has been working good out of it, for there has been a great stir among those who were once careless and unconcerned, and I believe all the teachers of religion have availed themselves of the opportunity of working upon the excitability of the people, and I hope that there have been, and will be, many cases of true and genuine conversion.

Within the last three months, our four small stations have increased thirty-seven members, and sixty-nine new inquirers. I must not forget to say, also, that after a long state of probation and strict examination, we had the happiness of baptizing eleven candidates, on the 25th of August last, in the presence of a great many spectators; and that they are all walking consistently with their profession, so far as human eye can behold.

Extract from letter of Rev. S. JONES of Annatto Bay, dated Jan. 22nd, 1851.

As long as I possibly can get on by the contributions of the people, I will do it. The prospect before us now, in this respect, is certainly not encouraging. We have lost a great number of our people by the cholera. In the two churches no less than one hundred have died of this disease alone, a part of whom were among the most regular supporters of the cause. Who will come forward to fill their places, I know not, but the cause is God's, and he is able to carry it on.

As you have doubtless been informed, the cholera has made the most fearful ravages throughout the island. In some places the whole population have been all swept off by it. Having had no preparations, either of medicines or of the comforts necessary for it, the disease had its full force on those places, and the result has been awful to contemplate. Great numbers died from total neglect. The people could not be persuaded to attend to each other's wants; but as soon as any of them were taken sick, their nearest relations

would abandon them to their fate without the least assistance being offered to them. The scenes which I myself witnessed of this character were most heart-rending, and I believe I shall never forget them. The cholera has thus brought to light some features in the character of the people of the worst description. Some husbands would not bury their own wives unless they were paid for it. Parents also would not bury their own children, unless they were paid for it. It was with very great difficulty that the dead were at all buried, and most exorbitant prices charged for burying, and for almost every thing else done in connection with the cholera. Thus the avariciousness and selfishness of the people have, by means of this awful visitation, been brought to the clear light of day. Things that would not before have been even suspected have now been clearly proved, and the discovery is any thing but favourable to Jamaica.

Extract from letter of Rev. C. ARMSTRONG of Gurney's Mount, dated Jan. 23rd, 1851.

I write to say, that through the abounding mercy of God, we, as a family, have up to now escaped the awful scourge that has made desolate some of the churches, and many, many families. For nearly two months cholera has been in our vicinity, and many have died.

Since the 1st of January, in the small church of Fletcher's Grove as many members have died as I shall have to report for the year 1850. You can form but a faint idea of the panic which this visitation has caused. Labourers will not go to the towns of Montego Bay and Lucrea, and as a consequence, many articles we require for house use, we have to do without.

Near our post office, eight miles from here, about twenty have died; and from a neighbouring property, I have just had a man asking for payment for eleven coffins. I do not think on this estate that there could be a population of more than thirty.

I returned a few hours ago from visiting a place called Rejoin; there death has been doing his work; and since I left, one I visited has died. At Bamboo, just by, the people are dying without any relief, as far as medicine might relieve them. Medicines cannot be procured to the extent required; no doctors, no nurses for 14,000 people in the interior districts of Hanover. I have given away till my stock is exhausted. The pres-

byterian minister about five miles from here sent to Kingston for camphor and calomel, and procured two pounds, the postage of which came to more than £4 sterling.

The distress is extreme. One of our best men, the stay and staff of Fletcher's Grove, is gone. He was at chapel on the sabbath, and dead shortly after.

Extract from letter of Rev. J. E. HENDERSON, dated Hoby Town, Jan. 23, 1851.

Before this reaches you, you will have heard of the awful ravages made by the cholera throughout the island. It first made its appearance in Trelawney in the early part of November, and for a time, it was fondly hoped it would be confined to the town of Falmouth. This hope, however, was not realized. Hoby Town was the first place in the rural district to suffer, and the disease has since spread itself throughout this large and densely populated parish. It would be useless for me to attempt to describe the awful scenes that I have witnessed. Our medical man (the only one for a large district, containing not less than 10,000 persons), fell a victim almost at the commencement, so that the whole burden and responsibility of administering medicine, &c., for the people here, fell upon me. The labour and anxiety were very great; and I feel thankful that I was able to do what was necessary without any apparent injury to my own health, and with success equal to any other individual. For several weeks our house was like a dispensary, the whole time of my dear wife being taken up with making pills, &c. For five or six weeks, death reigned with almost undisputed sway throughout the parish, sparing no class, but doing its most fearful work upon the poor and helpless. In some instances large and populous districts have been almost depopulated. In the Unity districts, and in the neighbourhood of the chapel, scarcely one out of a hundred was saved. I lost in less than a week a hundred members

of the church there, and not less three hundred who were attendants upon my ministry. Three of my most active deacons and four deacon's wives were amongst the first to fall. In some cases whole families were swept away in a few hours. Attorneys, overseers, bookkeepers, and merchants have been among the victims. Not one missionary of any denomination has fallen, although you will be certain that they everywhere appeared in the thickest of the disease. They have seen almost a literal fulfilment of the 7th verse of 91st Psalm. In connexion with the church of Waldensia, I have lost perhaps sixty members and a large number of attendants. We have still a good many sick and dying around us; but have every reason to hope that the violence of the disease has spent itself. I am deeply anxious to know what will be the result of so fearful a visitation. I trust good. The people are everywhere flocking to the different houses of prayer; so that, notwithstanding our heavy losses, our congregations are as large, or larger than they ever were. Backsliders are professing repentance, and large numbers of the hitherto careless seem to be anxious about their souls. Of course, we must wait and see if they will "bring forth fruits meet for repentance." I need not tell you, that this fearful visitation will, in many cases, greatly aggravate our pecuniary difficulties, and that unless some help is obtained for some stations, they must be abandoned.

Extract from letter of Rev. T. B. PICKTON of Bethtephil, dated Jan. 27th, 1851.

Once more we see all our chapels filled; thanks to the cholera. Our congregations appear as if the dead of the past ten years had risen, instead of the pestilence having taken away its thousands in the past three or four months. From the first of August to the end of October, 1850, I never witnessed so general a desertion of the house of God, or sin so rampant and raging, and the plans of the people for processions, dancing, &c., &c., at the past Christmas, were on a grand scale. Kingston and Spanish Town were to supply the dresses; but the cholera came, and has prevented much, but not all this revelry; and now many backsliders are anxious for restoration, and many inquiries for baptism; to all I can give but one answer,—wait. Before I can either restore or baptize, I must see evidences of the Spirit's work. I can but rejoice to see so many flock to hear the word, but

in the midst of this awful visitation and apparent revival, I have had to deal with some of the worst cases of delinquency in the church that I ever met with. In our Hastings district the disease has been very rife and virulent. The deaths there have been about two hundred, including many members and one deacon of the church, with his wife and the two oldest of his eight children. This part is now quite free, as are Falmouth and Montego Bay; in the first-named place, the deaths were 476; in the latter, 829. In this (Bethtephil) quarter the disease still lingers, and during the past week we have had some of the worst cases. I have had to attend on many cases, but have had no death as yet. Our sheet-anchor is calomel, in doses of twenty grains, repeated every hour, or half-hour. Thousands have sunk under the opium plan of treatment, and but few recovered under the saline, ex-

cept when combined with calomel. The English journals are full of errors respecting "The Cholera in Jamaica," and no wonder, when our own report so far from truth. The mortality will never be known, except the machinery for taking a census be at once put

in operation. There is no truth in the statement of the *Patriot*, that "seven medical men have fallen in Kingston, and an equal proportion in Spanish Town;" each of these places lost *one*, and the *island*, *nine*.

Extract from letter of Rev. B. B. DEXTER of Stewart Town, dated Jan. 30th, 1851.

We have lost twenty-seven members in six weeks by this scourge, of whom three were deacons. I cannot help hoping, however, that the sad visitation has done, and will yet do, immense good. Time, but most of all, eternity, will show whether my hope is well founded.

The total loss in a population of about 2500 has been 102, in the short period I have mentioned, and, in comparison with many other districts, we have been greatly favoured. I attribute this in a great degree to the composure of mind produced by an attendance on our daily prayer meetings, at peep of day and at evening twilight, when in different

parts of the town we have frequently had 500 or 600 present.

I hope there is a good work going on in many different ways in the churches, but dare not yet write too strongly on the subject. At Stewart Town during the past year fifty three were baptized, and 25 more would have been, had it not been thought more prudent to defer it till the disorder had left us, besides a like number who were standing ready at New Birmingham. Most of these are young persons brought up in our schools, and who can read the word of God well, while many of them can write a good hand, and some of them a beautiful one.

Extract from letter of Rev. B. MILLARD of St. Ann's Bay, dated Feb. 4th, 1851.

Some of our congregations and churches have suffered dreadfully. Indeed, it is difficult for any one to understand what some of us have been called to witness. The pestilence has raged fearfully, and the mortality has been great. For instance, a *third* of the population of St. Ann's Bay has been swept away by cholera. Out of our two congregations at St. Ann's Bay and Ocho Rios, we have lost nearly 300 persons, who were either members (of whom 160 died), or inquirers, or hearers. For six weeks all work on estates, and labour of almost every kind, was at a dead stand still. On the Bay, the stores and shops all shut, with the exception of one opening now and then in the morning for an

hour or so. I have been on the roads and walked the streets without seeing any persons except such as were running for medicines, or carts hurrying away the dead. Alarm, lamentation, and distress prevailed; numbers who were at prayer-meeting in the morning, were buried before night, and the stoutest hearts quailed. Oh! the scenes witnessed, the sights beheld, are beyond description. The distress occasioned is great: from November to January (the end) supplies were stopped, and you may fancy what we had to suffer. Add to this, affliction knocked me down. Leaving supplies out of the question, our anxieties and trials have been very severe.

Extract from letter of Rev. W. DENDY of Salter's Hill, dated Feb. 6th, 1851.

As a church, we have had a most fearful and trying time, we have been surrounded by disease and death in its most appalling forms, and the cholera has not yet left the neighbourhood. In the early part of last year many members were separated from the church, in consequence of a spirit of carelessness and indifference to an attendance upon the public means of grace; and in the latter part of the year, and in the beginning of this we have had a most fearful visitation. The deaths of members from the 1st day of January 1850 to the present time, are over 160. More than thirty of our day scholars are dead; and fifty persons who were once members, but

have been excluded, also twelve or fourteen inquirers, beside others who attended with us. We have indeed had scenes of desolation and death. Thus, it will be seen, that the church has been very much reduced in numbers, and consequently in ability to support the institutions connected with us. The whole of our day schools for a time are closed, the teachers having to be supported, without children's school fees to help out for their maintenance. Two only are now open, and the other three I do not like to re-open until the cholera has more generally disappeared.

Extract from letter of Rev. J. MAY of Lucea, dated Feb. 10th, 1851.

I cannot tell you half the scenes I have witnessed in this afflicted town during the past seven weeks; scenes of destitution, disease and death. Day after day, and week

after week, my hands, and head, and heart, were full; death and the grave were familiar as household words; and with every effort to save the afflicted, we saw carried to the grave 337 persons of all classes, out of a population of about 1000. Seventeen out of thirty-four of our town members are dead. Strange, that the disease attacked the more respectable portions of the inhabitants here, whilst it passed the paupers by. I suspect, nay, I am sure, that this fact unfolds a fearful tale of destitution and want on the part of those who had striven to keep up a re-

spectable appearance. In some cases medicine could not be given, because the sufferers had been so long without food; and they died. We opened soup kitchens; formed benevolent societies, &c., and did all we could to relieve the distressed, and many were saved through these means.

Through the mercy of our God the plague is somewhat stayed here. It is however spreading into the country districts and numbers are dying daily.

Large numbers of our members have fallen. The Lord sanctify and save.

Extract from letter of Rev. S. OUGHTON, Kingston, dated Feb. 11th, 1851.

Your very welcome letter came to hand last week, bringing the pleasing intelligence, that at least in one of the churches of highly privileged England, Jamaica is not forgotten, nor its sorrows and distresses uncared for, since instances have of late been too rare for the present to be unnoticed, or the kindness which prompted it not to be acknowledged with most heartfelt gratitude and thanks. Please to convey to dear brother Birrell the warmest acknowledgments of myself and brother Rouse, for the interest he has taken in the late calamities, and the practical proof of it he has afforded us, and to the beloved people of his church, our thanks for their liberal aid, and prayers that the God of all grace may recompense their liberality to our afflicted churches by rich returns of temporal, and especially by spiritual blessings on themselves.

The cholera has at length left our city, for which I desire to render humble and hearty thanks to the Father of mercies. It is, I am sorry to say, still lingering in some of the country districts, although not in so fatal a form as it wore some weeks ago. Truly its ravages have been awful. I think I am rather within the limits, when I say, that a tenth of the entire population of the island have fallen. In Port Royal, Port Maria, and Lucea, it has taken away from twenty to fifty per cent. of the inhabitants. In Kingston about four thousand have fallen victims to the plague, and in every place it has visited (and but very few have escaped), its effects have been most calamitous. Still, although so much exposed, none of our mission band have been lost. God has mercifully watched over us, and whilst a thousand have fallen at our side, and ten thousand at our right hand, it has not come nigh us to destroy us. God grant that it may be seen, after many days, that we have been spared for good, and that the recollec-

tion of this instance of the care and loving kindness of our heavenly Father may incite us all to increased earnestness and devotion to the work of the Lord.

I think there can be no doubt that the extraordinary ravages of the disease may be in a great measure attributed to the deep poverty, and in multitudes of cases, the utter destitution of the poor people. For years I have been convinced that the great mass of the labouring population of our towns and city were in circumstances of most abject poverty; but until this disease appeared, I believe no one was fully aware of the extent of misery and destitution which existed around them.

I sometimes indulge a hope, that the late awful visitation has been sanctified to the spiritual good of the people. Certainly there has been much more anxiety manifested than I have seen for several years. During the cholera we had prayer meetings in our chapel every morning at five o'clock, which were crowded, and the ordinary means of grace I think are better attended than before, whilst many who once forsook the house of God and the fellowship of the saints, are now returning, and seeking to be restored. Still I rejoice with humbling, lest when the excitement of sorrow shall have passed away, they may return to their former carelessness and neglect. Still duty is ours—the issue is with God. I would therefore desire to be more than ever active and faithful in the discharge of my trust; and pray, that though now I often sow in tears, I may one day reap in joy. We have lost about two hundred by the cholera, and brother Rouse has lost thirty out of his very little flock of less than one hundred. This has greatly weakened us; yet our hope is in the Lord; he can raise up others to fill their places, and even yet turn the curse into a blessing.

HOME PROCEEDINGS.

Our brethren CAREY and MAKEPEACE finished their Scottish journey in the early part of the month. Mr. CAREY has also visited Carlisle, Whitehaven,

Maryport, Wigan, Lewisham Road, and Saffron Walden. Mr. MAKEPEACE and Mr. T. SMITH have been in Bedfordshire and Birmingham, and is engaged for the latter part of the last and early part of the present month, in Somerset and Wilts. Dr. COX and Mr. FISHBOURNE have attended meetings at Hitchin; Mr. BIGWOOD, at Sharnbrook and vicinity. Mr. SMITH has also been our deputation to Thrapstone and places adjacent. Mr. TRESTRAIL has taken part in services at Prescott Street, Cheltenham, Eagle Street, Luton, Stepney, and Biggleswade; and Mr. UNDERHILL at Wycombe, Brentford, Windsor, Lewisham, Loughton, Harlow, Leamington, Woolwich, and Houghton Regis. It will be seen from the foregoing statement that it has been a very busy month.

The Annual Meeting, it will be seen, is fixed for one day earlier than usual. Owing to the opening of the Industrial Exhibition for all Nations, and the expectation of unusual bustle, and the engagement of many of our friends *officially* on that occasion, it was deemed advisable to select the previous day. This will account for those deviations from the usual times of holding some of the services.

The following letter from one of our brethren to Mr. MAKEPEACE is so interesting that we give it a place here.

Chipping Norton, March 15, 1851.

MY DEAR BROTHER,—I have been hoping to have a letter from you, fixing the time of your visit. I write again urgently to renew my entreaty that you will not pass us by in your journey southwards. The results of your last visit are very gratifying; the weekly and monthly contributions to the Missionary Society are not only maintained but increased. A letter received from Mr. Smith of Chitoura, has also given new spirit to our young friends, who collect for an orphan girl. And as another proof of a deepened missionary spirit, I have received calls from several of our poor friends with their shillings

as contributions to the cause; one young man brought me last week nine shillings, as a tithe of his weekly earnings. Come, then, and encourage such, and arouse others to do likewise.

I can also see the reflex influence of all this on us as a church—a livelier zeal is most evident; inquirers are more numerous than at any previous period of my pastorate here. I have ten young men at Chorton, and six at one of our stations, desirous to give themselves to Christ. Glory be to God.

Hoping to receive a favourable reply,

I am, dear brother,

Very sincerely yours,

THOMAS BLISS.

The arrangements for our Annual Services are now completed. They will afford, we trust, satisfaction to all. But we cannot too earnestly beseech our friends to remember them at a throne of grace, that they may be stirring, earnest, devout, solemn, and impressive. Their influence will not then expire with them; but will remain to animate and encourage for a long time to come. The proceedings of the year have been characterized by peace, goodwill, cordiality, and general unity of purpose and feeling. May these blessings be still vouchsafed, and in a yet more abundant measure.

POSTSCRIPT.

By Indian letters, dated February 5th, received as we go to press, we are happy to learn, that our brethren RUSSELL and LEECHMAN are well. They had just returned from a most interesting visit to the stations under the care of Mr. GEORGE PEARCE, and were about to depart from Calcutta on a visit to Barisal, Jessore, Dacca, and Chittagong. They were expecting to leave India for England by the April steamer. The missionary intelligence is of a very cheering description.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of February, 1851.

£ s. d.		£ s. d.		£ s. d.	
Annual Subscriptions.		M'Callum, Mrs., late of Edinburgh, for China		20 0 0	
Allen, J. H., Esq.....	2 2 0	Scotchmere, Mr. George, late of Bury St. Edmunds.....		5 0 0	
B., Birmingham.....	1 1 0	LONDON AND MIDDLESEX AUXILIARIES.			
Bailey, Mr. W.....	1 1 0	Brixton Hill, Salem Chapel—			
Benetlink and Jones, Messrs.....	2 2 0	Contributions.....		30 5 0	
Benham, J. L., Esq.....	2 2 0	Devonshire Square—			
Blackett, Mrs.....	1 1 0	Contributions, for Native Preachers.....		2 12 10	
Bond, W. H., Esq.....	2 2 0	Drayton, West—			
Cartwright, R., Esq.....	5 0 0	Contributions, for Native Preachers... ..		1 3 6	
Collins, W., Esq.....	5 0 0	Hampstead, Hollybush Hill—			
Deane, Messrs. G. & J.....	3 3 0	Contributions, for Native Preachers... ..		0 19 11	
Dunt, J., Esq.....	1 1 0	Henrietta Street—			
Dunt, T., Esq.....	1 1 0	Collection (1849).....		3 16 10	
Francis, Mr. J.....	1 1 0	Contributions, by Master Welton, for Native Preachers... ..		1 6 0	
Goodings, W., Esq.....	2 2 0	Highgate—			
Graham, T., Esq.....	1 1 0	Contributions, for Native Preachers... ..		1 1 11	
Green, Stephen, Esq.....	2 2 0	Do., Sunday School.....		0 16 0	
Hamilton, Thos., Esq.....	1 1 0	Islington—			
Hancock, Rixon, and Co., Messrs.....	1 1 0	Keats, Mrs.....		1 0 0	
Harwood, J. U., Esq.....	1 1 0	Islington, South—			
Hodge, John, Esq.....	1 1 0	Contributions, for Native Preachers... ..		0 10 0	
Jacobson, Miss, for Colonies.....	1 1 0	John Street—			
Jones, Charles, Esq.....	2 2 0	Contributions, for Female Education.....		5 0 0	
Kemp, G. T., Esq.....	3 3 0	Do., Senior Bible Class, for Colombo.....		4 10 0	
Martin, Mr. T.....	1 1 0	Kensall Green.....		1 2 6	
Meredith, Mr. J.....	1 1 0	Norwood, Upper—			
Olney, Mr. T.....	1 1 0	Contributions, by L. Apter.....		0 17 0	
Pewtress, Thos., Esq.....	1 1 0	Regent Street, Lambeth—			
Phillips, Mr. T.....	1 1 0	Sunday School, for Native Preachers... ..		2 17 6	
Poole, M., Esq.....	1 1 0	Shouldham Street.....		3 10 0	
Potter, Mrs.....	1 1 0	Contributions, Juvenile.....		1 5 0	
Prosser, Mr. E.....	1 1 0	Tottenham—			
Ridley, S., Esq.....	1 1 0	Collection, Public Meeting.....		2 17 0	
Rippon, Mrs. T.....	5 0 0	Contributions.....		20 19 4	
Russell, Miss.....	1 1 0	Do., Juvenile.....		0 7 0	
Sharp, Mrs.....	1 1 0	Do., Sunday Schools.....		0 14 4	
Shaw, Mrs.....	1 1 0	Windmill Street, Hope Chapel—			
Smith, W. L., Esq.....	2 2 0	Contributions, for Native Preachers... ..		0 10 9	
Smith, Mrs. W. L.....	1 1 0	BEDFORDSHIRE.			
Smith, Miss M. E.....	1 1 0	Sharnbrook—			
Spalding, Thos., Esq., ..	1 1 0	Contributions, for Native Preachers... ..		1 0 0	
Steinkopf, Rev. Dr.....	1 1 0	BUCKINGHAMSHIRE.			
Walden, John, Esq.....	1 1 0	Stony Stratford—			
Waller, Sir Wathen, Bart.....	2 0 0	Contributions.....		5 0 0	
Whitehorne, Jas., Esq.....	2 2 0	CORNWALL.			
Woolley, Mr. G. B.....	2 2 0	Saltash—			
Donations.		Contributions, for Native Preachers... ..		1 0 0	
C. R.....	1 0 0	DEVONSHIRE.			
Candler, John, Esq., for Haiti.....	5 0 0	Chudleigh, Brookfield—			
Collins, W., Esq.....	50 0 0	Contributions, for Native Preachers... ..		1 7 0	
Friend to Missions.....	0 1 8	NEWTON ABBOTT.			
Housekeeper of Mr. Geo. Trotter, Coleford.....	0 10 0	Contributions, for Native Preachers... ..		1 0 0	
Jacobson, Miss, for Debt Spence, Charles, Esq.....	5 0 0	DORSETSHIRE.			
Trotter, Mr. George, Coleford, Thank-offering.....	6 13 4	Sherborne—			
W.....	50 0 0	Chandler, B., Esq.....		3 3 0	
Do., for Jamaica Theological Institution.....	5 0 0	DURHAM.			
Legacies.		Sunderland, Sand Street.....		7 1 6	
Campbell, Miss. C., late of Aberfeldy.....	3 11 0	ESSEX.			
Dennis, Mr., late of Wellington.....	5 0 0	Chelmsford—			
Griffiths, Mrs., late of Llanfollen.....	15 0 0	Johns, Mrs.....		1 0 0	
		Waltham Abbey.....		12 9 2	
		GLOUCESTERSHIRE.			
		A Teetotaler, for Ceylon.....		10 0 0	
		Avening—			
		Sunday School, for Haiti.....		0 11 9	
		Blakeney—			
		Collection.....		2 12 6	
		Chipping Sodbury—			
		Contributions, for Native Preachers... ..		0 17 0	
		HAMPSHIRE.			
		Andover, additional.....		1 0 0	
		Newport, I. W.—			
		Contributions.....		6 16 7	
		Do., Sunday School.....		3 3 0	
		Niton.....		0 11 2	
		Portsea—			
		Lee, Edward, Esq., for Haiti Chapel.....		1 0 0	
		HEREFORDSHIRE.			
		Gorsley.....		2 5 0	
		Kington—			
		Collections, &c.....		9 0 0	
		HERTFORDSHIRE.			
		Hemel Hempstead—			
		Collections.....		8 0 1	
		Contributions.....		11 13 7	
		Do., Sunday School.....		0 2 0	
		Leverstock Green.....		0 2 0	
		Markyate Street—			
		Contributions, for Native Preachers... ..		1 4 0	
		St. Albans—			
		Contributions, for Native Preachers... ..		1 13 4	
		Do., by Miss Young, for Italy.....		2 10 0	
		HUNTINGDONSHIRE.			
		Bluntisham.....		4 8 9	
		Do., (moiety).....		5 13 2	
		Houghton (do.).....		1 4 0	
		Huntingdon (do.).....		13 15 0	
		Ramsey (do.).....		4 10 3	
		St. Neots (do.).....		6 11 4	
		St. Ives—			
		Collections (do.).....		9 7 6	
		Contributions.....		10 0 0	
		Proceeds of Tea Meeting.....		3 5 6	
		Do., of Ladies' Bazaar.....		10 0 0	
		Spaldwick (moiety).....		4 6 11	
		Contributions, for Native Preachers... ..		1 0 2	

	£ s. d.		£ s. d.		£ s. d.
KENT.		NOTTINGHAMSHIRE.		WORCESTERSHIRE.	
Chatham—		Sutton Ashfield, for		Kidderminster, for Na-	
Contributions, by Mr.		Native Preachers	0 6 6	tive Preachers	1 13 0
Joseph Acworth ...	2 19 7	Southwell, for do.....	0 8 0		
Crayford—				YORKSHIRE.	
Sunday School, for				Farsley, for lay agency	
Intally.....	2 0 0			in Africa	0 7 5
Do., for Native		OXFORDSHIRE.		Lockwood—	
Preachers	0 5 0	Oxford, for Native		Collection	4 2 6
Lessness Heath.....	0 15 0	Preachers	4 1 10	Ripon—	
Margate, on account ...	10 0 0			Earle, Mrs.....	1 0 0
Rye—		SHROPSHIRE.		Collected by do., for	
Contributions	1 0 0	Pontesbury	2 1 7	Native Preachers...	0 4 0
Sandhurst—		Shrewsbury, less ex-			
penses.....	4 5 2	Wellington	1 11 0		
Contributions	1 8 4			NORTH WALES.	
Do., Sunday School	2 2 8			Llandudno and Llanwy-	
Tonbridge—		SOMERSETSHIRE.		den	7 9 0
D. F.	0 10 0	Bristol, on account	18 0 0	SOUTH WALES.	
		Wellington—		Caersalem	2 1 0
LANCASHIRE.		Collection	6 1 3	Cardiff, balance.....	12 7 10
Haslingden.....	7 0 0	Contributions	8 12 0	Do., Bethany and	
Contributions, for		Keynsham, for Native		Bethel, Sun. School,	
Native Preachers ...	1 0 0	Preachers	0 17 0	for Native Preachers	5 6 2
Inskip—		Phillip's Norton	0 10 0	Do., Tabernacle, for	
Collection	4 18 0			do.....	1 18 0
Contributions, for		SUFFOLK.		Chepstow	0 10 0
Native Preachers ...	0 15 0	Clare	0 6 6	Jabez	3 7 3
Liverpool—		Eyo, for Native Preachers	2 5 0	Llanelly	0 12 0
Contributions, by Rev		Ipswich, Turret Green—		Milford Haven—	
James Lister.....	2 10 0	Collection	10 16 6	Thomas, Mr. B.....	1 0 0
Myrtle Street—		Contributions	5 11 4	Panteirig	3 0 0
Contributions	26 0 8	Somerleyton	10 10 1	Pontheer, for Native	
Pembroke Chapel—				Preachers	2 10 0
Contributions	82 12 0	SURREY.		Swansea, Bethesda—	
Soho Street—		Dorking—		Contributions	10 0 0
Contributions	10 2 10	By Miss Vitou, for		Vivian, J. A., Esq.,	2 2 0
Manchester, York Street—		Africa	4 0 0	Talywern	1 10 0
Contributions, for		Norwood, Upper—		Woodfield, for Nainsukh	0 5 0
Native Preachers ...	2 2 7	Apted, Miss L., box		By the Rev. B. Price—	
Tottlebank—		by.....	0 17 0	Beulah	0 8 6
Contributions, for				Bethesda	5 4 9
Native Preachers ...	0 15 0	WARWICKSHIRE.		Fishguard, Hermon....	1 17 6
Fell, John, Esq., addi-		Birmingham, on account	30 1 6	Do., Ebenezer	2 0 0
tional, for Widows		Rugby	4 10 6	Groesgogh	3 12 6
and Orphans.....	3 0 0	Smethwick, for Native		Harmony	3 8 7
		Preachers	1 0 0	Felin Voel	2 18 2
LEICESTERSHIRE.				Llangloffan	10 11 10
Leicester—		WILTSHIRE.		Llanelly	0 15 0
R.....	20 0 0	Damerham and Rockbourne—		Llandilo	0 3 6
Charles Street, for		Contributions	7 0 0	Maenclochog	0 5 0
Native Preachers ...	2 10 0	Trowbridge, Sunday		Newport	3 2 0
Sheepshead, for do.	1 8 0	School.....	2 4 3	Nebo	5 7 6
				Smyrna	0 5 2
NORTHAMPTONSHIRE.				Sirhowy	3 15 2
Aldwinkle, for Native				St. Mellons	2 19 8
Preachers	0 14 6				

Remainder of Contributions in our next.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

THE ANNIVERSARY SERVICES.

THE Committee have much pleasure in announcing that the Annual Sermon on behalf of the Society will be preached by the Hon. and Rev. B. W. NOEL, M.A., on Friday evening the 25th of April, at Bloomsbury Chapel. Service to commence at seven o'clock.

The Annual Meeting of Subscribers will be held on Monday, April 28th, in the Library of the Mission House. The Chair to be taken at eleven o'clock precisely, when the proceedings of the past year will be detailed, Officers and Committee chosen for the ensuing year, and all other necessary business transacted. The presence of all ministers and friends from the country, together with that of the London pastors and subscribers, is earnestly desired.

The Annual Public Meeting will be held at Finsbury Chapel, on Tuesday the 29th April, when the Revs. F. BUGBY of Waterford, W. BROCK, W. GROSER, and W. H. BOND, Esq., R.N., and a deputation from the Irish Evangelical Society, will address the meeting. The Chair to be taken at half-past six o'clock precisely.

One of our agents in the south of Ireland writing on the "Internal Hindrances" to the prosperity of the gospel in that island, asks a series of questions, from which we extract the following:—

Are not the ministry too scattered throughout the country to warrant the hope of any permanent result from their efforts?

At the best, they are few in number and (as a general rule) between their respective spheres of labour wide distances intervene. A minister labours in one place, and his nearest ministerial brother is thirty or forty or fifty or seventy miles distant from him. From one August to another he does not meet his fellow-labourer, and has no opportunity of communicating or receiving knowledge, experience, advice, sympathy. The mission body thus necessarily acts without plan, without union, without concentration. Suppose half the stations at present occupied by the Baptist Irish Society were given up, and the missionaries located in pairs or trios in the larger towns, working together (as they do work together in other denominations in Ireland, the Wesleyan preachers, and the Church of England clergy) in friendly co-operation for the extension of the kingdom of Christ. Would not such a change (in all probability)

be productive of the best results? As far as aggressive movements are concerned we can carry on no well sustained attack on Papal principles. There is time for nothing but slight assaults—a fight here—a skirmish there—guerilla warfare. Must there not be something wrong in a system which makes the same provision for a city with a 100,000 inhabitants and a town with 4,000? Is it quite right to regard the wants of Dublin, or Belfast, or Cork, as identical not only in importance but extent with Waterford, or Moate, or the Kilcooley Hills? Would not the two or the three ministers do more co-operating in the same locality than they can ever expect to accomplish by casting their bread upon streams flowing so widely apart? By abandoning some stations and augmenting the agency of others, we believe the denomination would be strengthened, and the number of the churches increased. We do not mean an augmentation of the reading, but of the preaching and visiting agency. Indeed it is a grave question how far the reading system, as generally adopted, secures its intended result. But we can conceive far more happy results from the employment of a band of qualified and devoted missionaries, with heads to think, and hearts to feel, and hands to work, seeking to evangelize a particular

locality, than we ever hope to see from the present scattered ministry, supported or rather hindered by the reading agency. The old motto seems to have been "*Divide and Conquer*," Is it not time to adopt a *new old one*, "*Union is Strength*?"

He further asks. Have we not been hindered by the spirit of impatience of results?

Of course our previous remarks imply that we do work for a result. Why write to you on the hinderances to success, except that success is *one* thing that we do desire and seek after? We preach Christ, "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." We believe we have a truth—the spirituality of true religion—which is capable of meeting and mastering the combination of Judaism Christianity and Paganism, which constitutes the popular religion of this country. Yet we must never forget that the result is in the hands of one who worketh all things, according to the counsel of his own will. How often does he rebuke our impatience, saying to us, by a result so different to what we had expected and desired, "Should it be according to thy mind?" "Ye have need of patience." The time when we are most disposed to grow weary in well doing, and to give up a locality in which we have laboured long and unsuccessfully, may be just the time to redouble our efforts, and to reconsecrate ourselves to the work of the Lord. "They went forth and entered into a ship immediately, and that night they caught nothing. And Jesus saith unto them, children have ye any meat? They answered him, No. And he said unto them, cast the net on the right side of the ship and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes."

"Is it not notorious that some of the most gifted and devout men have not been remarkable for the apparent measure of their success? Judge of the labours of the apostles themselves by this rule, and great as their triumphs certainly were, how limited do we find them compared with what ought to have been realized. Look even higher still to Him who had so much reason to say, 'All the day long have I stretched forth my hand to an evil, and a gainsaying people.'"

"In all this the grand essential of religion, *Faith*, is wanting; faith in the unerring wisdom of the divine scheme and determinations; a mighty conviction that infinite intelligence cannot be wrong in judgment; faith in the goodness of God; the absolute certainty that infinite wisdom and power cannot be otherwise than good; it is in subordination to some transcendental good, that good is not accomplished *faster* here. Faith is wanting in the promises of God; that his servants shall, in the *succession* of their generations, see his

cause advance from the small to the great, though this be not granted to any one *separately*: that their little labours shall be, each in their turn, approved and recorded; and that they shall at last exult in the glorious consummation. "He shall bring the headstone thereof with shoutings (Zech. iv. 7)."

"Behold the husbandman *waiteth* for the precious fruit of the earth, and hath long *patience* for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. James v. 7, 8."

"And let us not be *weary* in well doing: for in due season we shall reap, if we faint not. Gal. vi. 9."

Our agent PAT BRENNAN in a letter of a recent date, writes:—

In Frenchpark I held a prayer meeting, in the house of a person who is clerk of the church. There were a good many of both Roman catholics and protestants present. After worship, we conversed on many doctrines, both of the church of Rome and the English church; on the subject of infant baptism we conversed a long time, some could not, nor would not, believe that it was any other than a divine command, while others acknowledged that they never comprehended the subject before, and saw plainly that it was on a profession of faith that subjects were to be baptized; one man said he never would have a child of his sprinkled again; while others seemed indignant at such a confession. We talked on the subject of confirmation, visitation of the sick, &c. &c. I pointed out many inconsistencies which they could not but acknowledge, but endeavoured to justify themselves by saying, that many things in the prayer book were not in practice. The young man in whose house I was, is a very serious person; he is, I believe, very much on the enquiry, and sees many of the errors of the establishment, he is always happy to see me, and most anxious when I do visit him to bring people together.

I held prayer meetings during my visit to the county of Sligo. There is I am happy to say, in that quarter, a great desire for scriptural knowledge; the Roman catholics continue to send their children to our schools, notwithstanding much opposition from their priest.

The same agent writes further:—

There is a school in that neighbourhood under the patronage of a lady. During my stay there, the priest visited it, and he met on entering the school the protestant curate: the former said in an authoritative voice, "let every one of my flock walk out of this school;" the children did not stir. Mr. G. the protestant curate then addressed him in

* British Quarterly Review, August 1850. "Our Churches and our people."

* John Foster: Lectures, second series. Page 364.

a very mild christian way ; asked what was his reason for interfering while they were receiving payment for their needlework, and other useful instruction ; he began to abuse and call names in the most disgraceful manner, and went so far as to raise his whip to strike Mr. G.—I dare say a fear of the law prevented his doing so. The day after this, I went on purpose, and conversed with many of the parents of the children, they expressed disapprobation of the priest's conduct, and assured me they would not withdraw their children.

The following extract will give some idea of Mr. WALSH's labours at Athlone :—

“As usual I was engaged in the work of the Lord, and resume my visits to the blind man of whom I have previously written. He continues to receive me cordially, and I believe his going to mass is now at an end. He will, I trust, henceforth depend on Christ alone for salvation.

A few days ago, a Roman catholic man came to the house, to inform me that he wished to join our church ; but I found after some conversation with him, that he was displeased with the priest, for refusing to give him pecuniary assistance ; and he expected we would be glad to purchase him. His wife came afterwards with the same views ; but I was very honest with them, and assured them we had no such custom. One day last week, I had a very smart discussion with a Romanist tradesman in the town. We were in the man's own house, and although I did not shun to declare the truth, we parted on good terms.

I distributed ninety tracts. Visited sixty-one families, and one hundred and forty-nine persons heard in their own houses the word of God from my lips during the past month.

Our friend the Rev. W. HAMILTON of Ballina, writes :

After a long time of trial we have now some tokens of encouragement. On last Sunday fortnight we had a baptism, which was attended by a good many respectable people, and the service was solemn and, I trust, profitable. The young man that was baptized has been attending our sabbath school and public worship for two years, and has given satisfactory evidence of his sincerity—he was a Roman catholic.

At six or seven of our preaching stations there are favourable symptoms, such as cheerful attendance and serious attention to the word preached. The last two meetings I had at Newtown White, I think there were between fifty and sixty present, and the young people showed a great desire to improve in their singing. I trust the Lord will make his

blessed word effectual in the conversion of many.

While we are in this world we should be willing to do all the good we can to the souls and bodies of our fellow beings. What the Saviour has done for us should stimulate us. If many should prove unworthy, we should not be discouraged, seeing that we labour for his sake who died for our sins, and rose again for our justification.

How does the catholic church obtain money ?

The case of “*Metairé v. Wiseman*,” has fully instructed the English public as to the means which popery adopts to secure funds from the feeble, the senseless, and the dying. It may be well to give the readers of the Irish Chronicle a sample of the appeals which the catholic church makes to the benevolence and superstition of the living. We copy the following advertisement from a recent number of the “*Tablet*,” the leading catholic newspaper, published in the metropolis of the country where our agents labour.

“**POPLAR.**”

The New Church of Our Blessed LADY and St. JOSEPH.

“Poplar is one of the poorest localities in London. The present chapel will not accommodate more than six hundred persons, yet the congregation exceeds six thousand, chiefly dependent for their subsistence on casual labour in the docks. Many are compelled to kneel or stand in the public streets ; and many, alas ! through this want of accommodation, will not attend at the Holy Sacrifice on Sundays. To remedy these evils we have commenced a new church ; the foundations are already laid, and our poor people do all they can for the good work. But of ourselves we can do little—very little, indeed. If five thousand persons would subscribe 10s. each for three successive years, many, very many more souls would be rendered securely happy for eternity. Prayers will be weekly said by the confraternity for the subscribers ; your humble servants will frequently offer the Holy Sacrifice for them ; the blessed Virgin and St Joseph will intercede for them ; and God will bless them. Who, then, will come to our assistance ? Any contribution, however small, will be gratefully received by your obedient servants in Christ,

JAMES HEARSNEP.
JOHN NORRIS.

“Contributions will be received by his eminence Cardinal Wiseman, archbishop of Westminster, 35, Golden Square ; the Commercial Bank, 6, Henrietta Street, Covent Garden ; and the Revs. James Hearsnep and John Norris, Wade Street, Poplar, London.

"N.B. The names of all subscribers of 30s., or more, will be registered, and kept in the Sacristy of the new church."

The Rev. WILLIAM McKEE, writes as follows:—

Our day school is the means of doing considerable good, both to the children of our members and to others. Besides literary instruction, the master John Graham, who is one of our members, gives them religious instruction, which by the divine blessing we have reason to hope will tell in after days. I visit the school occasionally, and press upon

the young folks the nature and importance of eternal concerns. The mistress of the school, Jane Graham, gives instruction to the females in knitting, and the various branches of needlework, by which means they will be prepared for occupying situations of usefulness in after life. The average attendance is about forty. We have also a sabbath school which is attended by upwards of thirty, and in which five teachers give religious instruction. I preached to the sabbath school children on Christmas day, and early in the new year I held a public examination of the school, and gave suitable presents of small books to the children according to merit.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Bugbrook.....	5	9	3	Montacute	1	17	6
Buckingham	2	2	0	Morpeth	0	10	0
Bratton	1	18	0	Norwich, additional	17	7	6
Bristol, in further part.....	17	2	0	Oakham	8	4	0
Canterbury	9	4	9	Olney	5	0	0
Camberwell, (corrected) —				Rochdale—H. Kelsall, Esq.....	50	0	0
Collection	26	5	6	Ripon	2	2	0
W. L. Smith, Esq.....	10	0	0	Sabden	1	19	0
	36	5	6	Sevenoaks	9	1	0
Chesham	2	7	0	Stalham	5	7	0
Crewkerne	1	5	6	Stourbridge	0	10	6
Dover	5	12	2	Stogumber	1	13	6
Dunstable	7	14	6	Trowbridge	14	13	2
Devizes—				Wellington	8	12	9
Subscriptions	10	15	1	Wigan	4	0	0
Collected at Mr. Stanford's	5	0	2	Yeovil	3	0	1
Do., High Street	1	2	0	London Auxiliary—			
	16	17	3	Brixton Hill—			
Diss	3	16	0	Mrs. Hanson	5	0	0
Dorchester—S. Biggs, Esq.....	5	0	0	Mrs. Freeman	2	0	0
Folkstone	2	5	0	C. M.	2	0	0
Great Yarmouth	4	3	0	Mr. Marlborough	1	0	0
Harlington	6	0	0	Mrs. J. Tritton	1	1	0
Leeds	11	3	6	Mr. Potter	0	10	0
Lewes	6	0	0	Sums under £1.....	9	12	0
Liverpool, additional, by J. Coward, Esq....	20	0	0				
Ludgershall.....	0	12	6	John Street.....	21	3	0
Lylington—W. Mursell, Esq.	2	2	0	New Park Street	29	13	10
Manchester—				Tottenham, additional.....	4	0	0
Mr. Hallott	0	2	6		4	15	8
Mr. Ben. Jones.....	0	2	6	London Subscriptions—			
Mrs. Wood, Grange	0	5	0	From Collector, in part	30	0	0
Miss Culverwell, do.	0	3	0	Mr. Barnes, City Road.....	1	0	0
Mr. Lindley	0	2	6	A. T. Jay, Esq.	1	1	0
Mr. Coulter	0	10	0	Mrs. Jay	1	1	0
Miss E. Coulter, collected				Donations—			
from door to door	0	5	6	P. Cadby, Esq.....	10	0	0
Mr. T. J. Hull	0	2	6	Mrs. A. Compton, Colchester.....	0	5	0
Mr. Lindsay	0	2	6	C. M.	2	0	0
Mr. Thomas Jones	0	2	6	L. M.	40	0	0
Mr. Dowler	0	2	6	M. K. J.	10	0	0
Mr. Sargent	0	5	0	W.	6	0	0
A Friend	0	4	0	Ireland—			
	2	10	0	Abbeylex	3	4	0
Melksham	8	2	4	Scotland—			
Monmouth	0	10	6	Longside, Aberdeenshire.....	0	5	0

We intreat our friends who have promised collections, &c., to forward them immediately several churches which collected for us last year have not yet done so.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, COMPTON STREET EAST, BRUNSWICK SQUARE.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

THE Annual Meeting will be held at Finsbury Chapel, on Monday evening, April 28th. S. M. PETO, Esq., M.P., will take the Chair at half-past six PRECISELY. The Hon. and Rev. B. W. NOEL; Rev. T. SWAN, Birmingham; Rev. D. CARRICK, North Shields; and the Rev. W. WALTERS, Preston, have engaged to address the meeting.

Tea will be provided for Ministers, and other friends of the Society, at the White Hart Tavern, Bishopsgate Street, at half-past five. Tickets of admission will not be necessary.

Extracts from the letters of the agents :—

Hartlepool, Durham, March, 1851.

On reviewing the past year, we see much cause for gratitude to God, and much to encourage our future labours. We have, by the divine blessing, added eighteen new members during the past year, several of whom were interesting cases of conversion.

You are aware that we have but an indifferent room in which to worship God, and land in this town for building purposes has been from £1 5s. to £10 per square yard. We being poor people, our prospect of a chapel was very discouraging, but Providence has wonderfully opened our way. Henry Smith, Esq., alderman of London, in the year 1650, left five fields within this borough, the rents of which are annually distributed in various charitable ways among the poor inhabitants. It has caused the trustees of this estate to improve this property by letting the land in renewable leases for building. We applied for ground for a chapel and school, and we obtained a grant of about 500 square yards, in the best part of the town, for the annual rent of £6 6s. Before we secured this land we thought it safe to consult several of the principal baptist friends in Newcastle and Shields, and their advice to us was, to take the land by all means, and some of them promised to become trustees. The primitive methodists have also taken a chapel site on the same estate, and as Hartlepool stands upon lime rock, the primitive methodists have sunk a quarry in their ground, and

found prime building stone. They offered us the privilege of quarrying in the same pit, we accepted it, and shall raise about 900 loads of stone for our chapel, beside small stone to burn for lime. We expect to burn sixty chaldron of lime. Our stone and lime will be worth at least £150, and on calculation we shall save more than £110 on the cost of our chapel. We have already collected £70 in Hartlepool for our undertaking, and we expect to raise some more. We have employed six men to break and lift our stone from the quarry, a horse and cart to convey it to our ground, a labourer to pile up the rubble walling stone, and two masons to saw and block the heavy stones for our chapel front. Next week we shall burn, what is called in this neighbourhood, "A sowe lime kiln," and next month I hope (God willing) to leave home to collect in the northern churches and elsewhere.

J. KNEEBON.

Holt, Norfolk, March, 1851.

The advance made among us during the past year has not been large, although steady and encouraging. Our chapel has been greatly improved and somewhat enlarged to meet the necessity for further room. The Lord's day congregations increase rather than diminish, the house being generally well filled. Seven have been added to the church. We have still a few enquirers of fair promise, whom we anticipate numbering with us shortly.

Thirty-one are now in full fellowship. A weekly service is held at our Thornage station, and occasional evening service at Hempstead, where the room is invariably crowded, and a spirit of deep earnestness appears prevalent. Some I trust have already been aroused to thought. We have five Sunday school teachers to upward of forty children. One of the scholars has been baptized and added to the church within the last few months. This is a cheering first-fruit. May it be but the earnest and harbinger of many more. We had a delightful anniversary tea meeting in the early part of last November, nearly 200 enjoyed the social meal. At the public meeting afterward the chapel was crowded, while several good speakers maintained the interest and spirit of the evening, without flagging, until past ten. Our prospects are altogether very encouraging. Many who have never been accustomed to meet in a place of worship, have been induced regularly to attend our ministry, and we look with confident expectation for the time, when the truth of the glorious gospel which we preach, shall charm and change the hearts of these *home heathens*, giving them a name and a place in the church of the living God.

S. AGUSTUS TIPPLE.

*Stow on the Wold, Gloucestershire,
March, 1851.*

Our attendance since Michaelmas has rather decreased, but for the last three Lord's days it has rather revived. Our rector has had a curate, and between them they have visited every family in the parish and hamlets. I have been honoured with two calls by the reverend rector. The first was to request me not to visit the sick unless they were quite established in my views, and then he would not visit such as those he might perhaps be justified in giving up, regarding them as hopeless characters. I told him of his curate's calling on one of our oldest and most consistent members, and on her saying she was and had been for years in communion with us, and hoped by God's grace to continue so, he told her she would be damned—damned eternally. The rector denied it, but at his second visit admitted it was true. At his second visit he wished to know who had been regenerated by holy baptism. At each interview we had a long conversation, but parted friendly. He has a service every morning and evening, and thrice on the Lord's day. Though the people profess to disapprove of his doctrine and proceedings they nevertheless go to hear him, or at least go nowhere else, and many of the poor evidently fear him. At his second visit he asked me who my house belonged to, and made an entry of it in his book, and this I find he did at every house, and some of the poor were afraid he would speak to their landlords, and he certainly has influenced some so far as to keep them from

chapel. At Oddington, to which I go on Tuesday evenings, there is a good attendance, but there too the clergy are alarmed. This, though not a large village, is favoured with the oversight of three, and sometimes four clergymen. The Dean of Gloucester, his son-in-law, with one and sometimes two curates. They withhold the gifts from those who attend chapel, nor will they grant them any allotments of land, but I must do them the justice of saying some of their means are more commendable than these. They have a week night service which has been commenced since my visits to the village, and our distribution of tracts has provoked them to do likewise. At Mangersbury, where we meet on Thursdays, the attendance is much the same as previous seasons. At Donnington, Mr. Miles (my predecessor) preaches every Lord's day, and therefore it is not needful for me to go thither.

J. ACOCK.

*Offord and Perry, Huntingdonshire.
March 1851.*

In reviewing the past we are reminded of some things that humble us; and of others that greatly encourage us. We have lost our deacon by death. He is gone to his reward; yet the little cause here must suffer, as far as we can at present see. He freely subscribed one half towards the whole expenses of the cause. We have to contend with a little opposition from high quarters—"the church." I do not mean the church of Christ. Our sabbath school was getting on too well for some persons; means have been employed, and a few of our children drawn away from our school. "The church" has been opened for Sunday evening service, and the poor people are told that the church is the old religion; some are told they are going the left hand; others have been told it is a great sin to forsake the church. Some few take heed to what these good ministers have said; I am happy to say it is but the few. Notwithstanding all, our little cause goes on. We have baptized eight persons during the year, all giving evidence they have been with Jesus. Our attendance on sabbath days is good; nine times out of twelve we are full. Some few are showing signs of impression and concern respecting their souls' salvation; one or two we hope are converted, and I have good reasons to hope that before another month passes away we shall have the joy and pleasure to baptize them. On the whole, I am bound to say, never since my settling here have we had such hopeful prospects spiritually as now. I and my dear wife visit from house to house once a fortnight, exchanging a tract; our visits are always welcomed by the people. I am happy to say that both chapels are now free from debt.

I preach five times every week, and hold one prayer-meeting at Perry. The friends hold a prayer-meeting every sabbath evening. Oh! for more of the mind and spirit of my divine Master, that I may live and be spent in his service. I wish and pray for a mind to be satisfied with nothing short of the holiness of the church, and the salvation of sinners.

ADDRESSED TO THE WILTS AUXILIARY.

Stemley Wilts, Oct. 1850.

I desire to record my gratitude to God, in being permitted at the close of another year's labour, to furnish you with a short account of the state of your stations in this neighbourhood.

Shortly after I sent my last report, we were called to pass through deep waters of trial and affliction. Six highly esteemed and valued members of our church, including our senior deacon, were almost suddenly summoned away by the hand of death. By their removal from our midst, we have sustained a heavy loss, but we rejoice to say they have left behind them a most pleasing testimony that they are gone to be with Christ, that they have heard the Master's voice, saying, "It is enough, come up hither."

It was my privilege to be with one of them in particular, a few minutes before his death. He had long been a consistent and devoted Christian, and now felt the blessedness of knowing in whom he had believed. He spoke as a sorrowing inhabitant of time, but a joyful expectant of eternity. With great calmness he expressed his unshaken confidence in God, and the pleasure he felt in the prospect of soon being with Jesus; and then with great emphasis added, "Compared with Christ, in all beside no comeliness I see." After leaving him, his daughter informed me he knelt down to pray, and while thus engaged, his happy spirit took its flight to realms of unclouded serenity and unspeakable bliss. It may truly be said:—

"O happy servant he,
In such a posture found;
He shall his Lord with rapture see,
And be with honour crowned."

These afflictive and bereaving dispensations have not, I trust, passed away without producing some fruit. They were felt by many as the awakening voice of God calling on them to prepare; and several whose hearts have neither been subdued nor disciplined by divine love, or accustomed to pray, were led to cry, "What shall we do to be saved?" Since that time eight, chiefly young persons, have been baptized and added to the church, while others are in a very hopeful state.

We continue to supply the neighbourhood with tracts, which are generally well received even by most of the Roman Catholic population; and we have good reason to believe,

that these silent messengers of mercy have, in many instances, been accompanied with the divine blessing, in leading sinners to Christ.

I feel great pleasure in referring to your station at Berwick, St. John's, which I have now supplied for somewhat more than a year. When I first went there the cause appeared cold and discouraging, very few attending the house of God: but now things are decidedly more hopeful. T. KING.

ADDRESSED TO THE WILTS AUXILIARY.

Gillingham, Oct. 1850.

We have reason to be thankful that our congregations both at Gillingham and Stour, as well as in the adjacent villages, continue very good. Seven persons have been added to our number, and we have still some pleasing instances of awakened anxiety about the salvation of the immortal soul. Our sabbath school continues to prosper; the prayerful anxiety manifested by some of the teachers for the highest interests of the children, leads me to hope that from this field of labour a pleasing harvest will at length be reaped: in some of the elder children there is evidently a considerable improvement as it regards their moral habits.

We have been very liberally supplied with tracts, by our kind friend Mr. Salter. They are distributed on the loan system, in the following places:—Gillingham, East Stour, West Stour, Fifehead, Kington Magra, Ecliff, Magestone, Buckhorn, Weston, Longham, and to these we have lately added the hamlet of Huntingford, the latter place has been celebrated for immorality and vice.

At Buckhorn Weston, to which our labours were extended about the middle of last summer, the clergyman has attempted to expel us, but in vain. God has raised us up friends and helpers. When the proprietor of the house we occupy was applied to and requested to prevent our coming there, he not only refused to interfere, but said that if by any means we were driven from that house he would provide another. We have also received two most animating and encouraging letters from a Mrs. M—— in London, each letter containing a half sovereign. This pious lady is quite unknown to us, but is evidently acquainted with the darkness and destitution of this village, and she has not only sent these sums, but assures us that both herself and others are praying for us, that the word of the Lord may have free course and be glorified; and that at the same time they are willing to bear the necessary expenses; and while, dear brethren, I sincerely thank you for the very kind assistance and support you have afforded me, I prize above all, an interest in your prevailing prayers, and remain yours in the Lord Jesus,

JOSEPH DUNN.

Chipperfield, March, 1851.

Every Lord's day morning and evening I have preached at Chipperfield. In the afternoon I have walked over either to Flaunden or Sarratt, taken these places alternately, and have preached. Each of these stations lies two miles from Chipperfield, my principal station. Every alternate Tuesday evening I have preached at Flaunden; every Wednesday evening at Sarratt; and every Friday evening at Common Wood; a hamlet about a mile and a half distant. I have never suffered the inclemency of the weather nor any other cause to hinder me from the fulfilment of these engagements, and I have been preserved through God's kind providence in a state of good health and strength. The services thus alluded to, in connection with pastoral visitation, preparation for the pulpit, and other occasional public services, have fully occupied my time and energies. Our morning attendance at Chipperfield is gradually increasing. This I regard as very encouraging, as it is difficult in these country places to get persons out in the morning unless they have some relish for spiritual enjoyments. In the evening, our chapel is usually thoroughly filled. But then we have many attend in the evening who belong to the established church; and many besides whom we seldom see at any other service. Our average attendance of a morning is from eighty to one hundred adults, and from sixty to seventy children. Our chapel will accommodate about three hundred persons.

We have about one hundred in attendance on the Lord's day afternoon at Sarratt, and about eighty at Flaunden.

I have reason to expect we shall soon have some additions to the church, as I am acquainted with at least thirteen persons who are under serious concern about their spiritual state, and I have had conversation with six of

them respecting joining the church, and purpose proposing them for baptism as soon as I have made sufficient inquiries respecting them to warrant my taking such a step.

Our sabbath school at Chipperfield, though not a large one, is going on prosperously and is very efficiently conducted. We have also bible classes for the young of both sexes; and several of our female members are zealously employed in the weekly distribution of religious tracts.

W. HANCOCK.

Ledbury, March, 1851.

I trust some progress has been made here during the last few months. The national schools had drawn nearly all our Sunday scholars away from the respective chapels, and seemed likely to inflict a serious injury on dissent. Some time since we, with the independents and Wesleyans established a British school. The room under our chapel was finished and fitted up. The money, which was £60, was collected by Mr. Treherne and myself. We have an efficient teacher from the Borough Road. The school committee is formed from all denominations. Liberal churchmen have become subscribers. Already we have more than one hundred children, and our Sunday schools are resuming their former appearance. I consider that this is the best move ever made by dissenters in this town. I still feel that time will be necessary for the complete restoration of the baptist cause here to its former self-supporting prosperity. We have two active deacons who are untiring in their efforts in doing good. The church numbers many devoted excellent men. But as the members are nearly all very poor, the minister is supported by a few individuals. I am willing to go on in the work if the committee still think that this station deserves support. Of this I am confident, that the discontinuance of their assistance would be the means of closing the chapel.

W. WALTERS.

Collected by Mrs. Barfoot, Husbands Bosworth, Leicestershire, and received by the Rev. J. Mursell, £1 12s.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, Houndsditch; or by the Secretary, THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.

Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post Office orders, they will give his name as above; or, at any rate, advise him of the name they have communicated to the Post office authorities.